

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., January 14, 1937

NEW SERIES  
VOLUME XXXIX. No. 2

## Who's Who and What's What

Promotion Secretary C. Z. Holland made a good talk at prayer meeting in Clinton last week. He talks straight ahead and wastes no time.

State Evangelist Rev. Bryan Simmons is back at work with engagements till February 1st. Those wishing his service from then on write him at Jackson, Box 530.

"The police judge in Richmond (Va.) stated a few days ago, while on the bench, that he was turning drunks loose from his court because there was no jail room in the city to hold them." —Cammack.

Pastor B. E. Phillips is riding in a new car and as proud as Punch, for his churches at New Hebron, Pleasant Hill, Bethel and Oma helped to buy it. The faster he moves the more good he does.

Mr. P. I. Lipsey, Jr., head of the Department of Journalism in Stetson University, recently made a flying visit to Cuba. He had an hour and a half interview with Batista who seems to be in charge of things in that island. He promises us a write-up of this interview.

Rev. Clarence Palmer of Rienzi made a trip to Cuba last month. While there he made a study of some of the mission work done by Southern Baptists. He reports a great opportunity is ours for witnessing for Christ in evangelistic work on the beautiful island.

Doctor R. G. Lee comes to Drew for a five days meeting, February first to fifth inclusive. The church people of Drew and vicinity are rejoicing in the anticipation of this approaching event. The various committees of the local Baptist Church, under the direction of Reverend J. H. Kyzar, are working faithfully in preparing for this intensive campaign.—B.

The new University of Arlington, we learn from Dr. J. W. Cammack's column in the Religious Herald provides in its charter that all teachers and officials must be Baptists in good standing. At present the teachers are Baptist pastors in adjacent churches. The location is just across the Potomac from Washington City.

Same way in Canada: The Canadian Baptist says the police, hospitals and the morgue had a busy day in that country during the holidays because of legally sold liquor. We quote further: "Hit and run drivers, drunk on legally sold liquors, made the streets and highways places of desperate danger. This was true all over the province, but especially in Toronto, where liquor stores and 'mushroom' hotels flourish in large numbers."

From Mrs. M. J. Ezelle of Jackson, the president of the Mississippi W. C. T. U., we learn that an intensive campaign to raise \$5,000 in Mississippi for Temperance Education will be launched Feb. 1. This is part of the national campaign to raise a million dollars for the same purpose. The campaign is to be completed in five months. Pastors are asked to aid by preaching on Temperance Education Jan. 31, and seeking to secure the support of their members to this great enterprise. The purpose is to employ all available agencies to get before people the effects of alcoholic beverages on people and society. They deserve the support of all Christian people.

Mr. Sidney C. Mize, who has been nominated for the federal judgeship succeeding Judge Holmes, is an alumnus of Mississippi College.

We were sorry to miss the visit of Rev. J. F. Tull of England, Ark., when he was at Baptist Headquarters in Jackson recently.

The price of the new book, "Rebirth of A Nation," by Jacob Gartenhaus is 75c in cloth binding or 40c in paper binding.

Mrs. Walter Hunter of Mashulaville, mother of Rev. Wyatt Hunter, Lyon pastor, died last week. Her son is known all over Mississippi as one of our state Sunday school workers of former years. Our sympathy is with him and others in the family who have suffered this irreparable loss.

Dr. J. D. Ray for 20 years pastor of First Church, Starkville, was on Monday night at a public meeting in the Oktibbeha court house awarded the American Legion citizenship cup for outstanding service rendered the community. We are not surprised, but all of his friends are gratified at this signal honor conferred on Dr. Ray.

Nobody ought to undertake to tell a preacher what he should preach about. But preachers welcome suggestions for their consideration. And it is well for suggestions to be made that a preacher may know better what are the needs of the people. But the preacher must be left free to work out his plan under God. When a preacher undertakes to preach according to somebody else's suggestion, or selects his subject because of a certain season of the year, his sermon is apt to be mechanical and lifeless. A sermon ought to have in it the breath of the Spirit of God. After all this is said, it might be well for our preachers to consider whether or not they can just now use the opportunity to preach on the Gospel of John, or any part of it, while the minds of thousands of people are on it. It might be possible to greatly re-enforce the efforts of Sunday school teachers. But don't let any of us undertake to preach on anything until our own souls are saturated with it.

They tell us that the soot in your chimney and the diamond you wear in your ring are exactly the same chemical substance. Perhaps it is also true that the charcoal on your hearth and the lump of coal dug out of the mine are the same. They are said to be simply carbon. But what a difference in appearance and in value. The soot you are glad to wash from your hands, and the diamond you are proud to wear on your finger. So the natural man and the reborn man may be the same in all human qualities. Physically and mentally he remains the same after becoming a Christian that he was before. But he has undergone a realignment, a rearrangement, a reconditioning, a reorganization which has changed the whole quality of his being. Some how the black carbon in the depths of the earth in becoming a diamond has undergone a molecular reconstruction, which has changed its blackness into brilliancy; has made that which was comparatively worthless to be now of inestimable value. That is what it means to be born again, born of the Spirit, born from above. Beloved, now are we the sons of God. We are exhorted to become blameless, like a diamond without a blemish, and harmless, children of God without blemish, in the midst of a crooked and perverse generation, among whom we are seen as lights in the world, holding forth the word of life.

Twenty-six members recently received were given the hand of fellowship by First Church, Hattiesburg, Sunday.

Missionary Herman Ray in Japan says the Vice-Foreign Minister of Japan and his wife are regular attendants at his church and consecrated Christians. The wife has been baptized.

Trustees of the Baptist Orphanage met in Jackson on Monday. These brethren and sisters take their work seriously and they feel that the work of this institution is one deserving the best from all our people. They are gratified at the excellent work being done, and are hopeful that better housing conditions may be provided for the children.

First Church, Minneapolis, will on the first Sunday of March celebrate the fortieth anniversary of Dr. W. B. Riley. The members of forty years ago will be special guests. There will be a banquet March 5, and a Home Day the following Sunday, endeavoring to have every member present, other great days to follow. Dr. Riley is one of the outstanding pastors, preachers and authors among the Baptist preachers of America.

The Roosevelt Hotel of New Orleans will be headquarters for the Southern Baptist Convention in May, and the Jung Hotel will be headquarters for the women. In addition to these two hotels we have the St. Charles, the Monteleone, the New Orleans, and the DeSoto Hotels. These are all first class hotels, and I would suggest that you make reservations direct as early as possible. This will avoid confusion and assure everyone of hotel accommodations. — John A. Huff, General Chairman, First Baptist Church, New Orleans, La.

On the first Sunday in January First Church, Hattiesburg, had a unique dedicatory service in honor of Dr. I. P. Trotter who was pastor here from 1902 to 1913. A handsome pulpit chair was presented to his memory. Deacon A. Polk paid a deserved tribute to Dr. Trotter as a man loyal to his convictions and to the word of God, and as a lover of souls and faithful minister of Jesus Christ. The chair was unveiled by Dr. T. E. Ross, Jr., chairman of the deacons and one of the many present whom Dr. Trotter baptized. Dr. Thos. F. Harvey is the present pastor and prepared the program.

PASTORAL CHANGES: Dr. J. E. Dean goes from Tarrant City to Greensboro, Ala.; J. D. Wyatt has been called to East Birmingham, Ala.; Dr. J. A. Smith goes from Decatur to West End, Birmingham; W. R. Ivey, pastor Second Church, Bessemer, Ala., died in December, age nearly 72; J. N. Hudson goes from Tampa to Sarasota, Fla.; H. G. Buchanan of Vivian takes up the work of evangelism; C. R. Johnson goes from Swartz to Tioga, La.; Robt. Fling from Natchitoches, La., to Texas; D. H. Rockett from Lisbon, La., to Union Church, El Dorado, Ark.; J. D. Carrol from Coliseum Church, New Orleans, to El Paso, Texas; J. P. Durham from Junction City to Joyce City, Ark.; Dr. D. M. Ramsey becomes supply pastor at Abbeville, S. C.; Dr. P. J. McLean retiring from the pastorate at Aiken, S. C., becomes supply pastor for Millbrook Church nearby; Edw. Deusner goes from Stanley to Hallsville, Ky., succeeding G. C. Whitley; H. M. Richmond goes from Octavia to McCook, Neb.; A. E. Comley from Shelbyville, Ind., to Walnut Hills, Cincinnati; C. C. Stone goes to Calvary, Durant, Okla.; from Daisetta, Texas; Layton Maddox, pastor at El Paso, died Dec. 28; H. C. Angel to Bridgeport, Ala.



## Sparks and Splinters

Dr. R. T. Bryan is 81 and has been 50 years a missionary in China.

The Church at Drew begins an evangelistic meeting Jan. 31, with Dr. R. G. Lee of Memphis preaching for a week.

Texas Baptists propose to raise \$600,000 in 1937, divided half and half between state and southwide objects.

Dr. R. Q. Leavell has plans for conducting simultaneous evangelistic campaigns in Tampa, Fla., in Baltimore, Md., and in Oklahoma.

Howard Payne College in Texas recently conferred the degree of Doctor of Divinity on Rev. McKinley Norman of Waxahatchie.

Home Board paid over \$100,000 on its debts in 1936, and \$250,000 since the inauguration of the 100,000 Club, of which half came through the club.

"Who Is He?" is a tract by Rev. Jacob Gartenhaus, Home Board missionary to the Jews. If you'll read it, you may wish to preach a sermon on that text yourself.

Hugh Redwood recently spoke 60 times in a three weeks trip in Canada and the United States. He is the author of "God in the Slums," and is religious editor of a London daily, the News-Chronicle.

Dr. Edgar Godbold quotes some one as saying that of the fifteen billion crime bill in the U. S. A. \$3,500,000,000 of it is attributable to liquor, and that federal income from liquor is only about one-seventh of this latter amount.

The amount spent for liquor, retail, in 1935 was said to be \$3,500,000,000. And the crime bill as a result of liquor drinking is estimated at \$3,500,000,000. That is for every dollar spent for drinks, the government paid a dollar for prosecuting crime caused by drink.

The months of January and February are used by Southern Baptists to emphasize the 100,000 Club. Be sure to pay your pledge, and get somebody else to join you. We must keep on keeping on paying our debts.

A committee was recently appointed by the State Board of Kentucky Baptists "to work out a plan looking to denominational ownership of Baptist schools in Kentucky." A late start, but we wish them success.

More than a year after the election a ballot box from Pascagoula with the votes in it was found by fishermen, they say, in the bay near Biloxi. Such a small matter as the disappearance of a ballot box did not seem to interfere with the election count.

The Southwest Miss. Pastors' Conference at McComb this month included Devotional by W. W. Kyzar, address on Christian Education by Dr. Lowrey, exposition of Eph. 1 by Dr. B. L. Davis, devotional by J. H. Page and exposition of I Cor. 7 by Mark Lowry.

Brother R. A. Cooper is spending the winter in the home of his son Paul B. Cooper who is pastor of Jackson Heights Church in Tampa. And brother Paul has had his salary increased three times and this year the budget of his church was increased 45%.

Most of the Bible is a revelation of God as He is shown dealing with people in the past. This is true particularly of the Old Testament history. The last book in the Bible, the Book of Revelation, is a revelation of God as portrayed in the things "which shall come to pass hereafter."

Dr. S. C. Mitchell says in the Alabama Baptist: "The community has the right to protect itself against disease, such as typhoid and smallpox; against fraud in drugs and foods; against child labor and sweatshop conditions in industry; against enforced unemployment and penniless old age; against ignorance in any class of citizens, white or black; against mob violence, such as lynching; against unreasonable rates on railroads or steamboats; and against private monopoly of natural resources, such as oil, coal, or water powers."

Grenada First Church gave to missions in 1936, \$2,828.80; and for all local purposes, \$11,703.79.

Pope Pius XI is doubtless a good man from the Catholic point of view. But if he has shown any disinterested concern for the triumph of the truth, or the victory for righteousness we do not recall it. His whole desire has been to improve the worldly condition of the Roman ecclesiastical system. This has been clearly shown in his attitude toward Ethiopia and toward Spain.

There's a Baptist brother in Arkansas who wants the courts to close a certain school because he says it teaches atheism, socialism and communism. It ought to dawn on him and a few other folks that it is not enough to be "agin" something, but that we would do better to get out and raise a noise and some money to support the sort of schools we do believe in. There is plenty of room and plenty of need.

The Baptist Association of London, England, organized in 1868 with 59 churches has now grown to 242 churches. All over the Greater London area sites have been acquired for future houses of worship. Recently a new church has been established on an average of one each month. A number of sites have been presented to the Association by building companies and at the present time three movable tabernacles are in use.—Watchman-Examiner.

Alabama Baptists have a 10,000 club for paying debts, half to go for southwide and half for state objects. Their state institutions are to share in the receipts in proportion to their indebtedness Jan. 1, 1937. All institutions and boards benefiting by the campaign are asked to help promote it, and any institution not living within its income forfeits its right to participate in the receipts. The state pays the expenses of the campaign out of its receipts from the Co-operative Program.

Bret Hart's statement that "the heathen Chinese is peculiar" has been revived of late by the capture and release of the man who rules over 300,000,000 Chinese. We had as well keep in mind however that this generalissimo is not a heathen but a Christian, and he seems to be acting more like a Christian than Hitler or Mussolini or any one of a lot of so called Christian rulers you might pick out. Probably we have much to learn from this newly converted Chinese ruler.

Dr. A. U. Boone has succeeded Dr. M. D. Jeffreys as pastor of the Baptist Memorial Hospital in Memphis. He has been associated with the work of the Hospital from its beginning. He has been in the ministry for fifty years and was pastor of First Church, Memphis, for 32 years. He is still pastor emeritus. His fine common sense, sympathetic heart, long experience in the ministry and deep interest in the work, fit him for this position. May his ministry here be long and abundantly fruitful.

Strange what fascination fascism has for a certain type of mind. It is the type of mind that is regimented and made to conform to a fixed type. It is the meeting of two types of mind, one which likes to boss and another which likes to be relieved of all responsibility to think for itself or act on its own initiative. It is utterly destructive of individuality and of liberty. It is in politics the totalitarian state. In religion it is the Catholic church. Hitler in Berlin or Mussolini in Rome represent one, and the Pope represents the other. They believe in one party and one head to it who determines all policies. It is a strange thing that many people are seeking just this thing for churches in America. They want one united church, a great ecclesiastical system which they say will represent protestantism. It is nothing but a second rate reproduction of Romanism, and is meant to restrain the liberty of Christians in action and expression. They would tell you where and when you may preach, or may not preach; that you must not pitch your tent here or start a church there. Did you ever hear Solomon's (we mean E. D.) story of the old maid who started to the ocean to swim, and seeing a man out in the water a mile from the shore, she ran back home and said the ocean was occupied?

Florida and Arkansas Baptists have their state conventions in January.

The house of worship of the church at Walnut Grove was burned last week. It was a comparatively new building of good material costing some eight or ten thousand dollars. It was insured for about 60 per cent of its value. We understand these good people have courageously set themselves to planning a new and probably more adequate building.

We have not read anything which stamped a woman as "common" in the low sense of the word more than the account given of a \$50,000 party in Washington recently. It doesn't matter of she is rich, or that the guests included "a president's daughter" and senators and such like. The whole performance was "common," low, vulgar, pitifully immoral. God save us when such people of plebeian soul take the lead in "society."

Death is taking heavy toll among the useful men in Mississippi. Last Wednesday Mr. Joel N. Berry of Tupelo passed away. We have known him since his senior year in Mississippi College, and through the years have observed his active Christian and business life with great interest and joy. He was a son of Rev. and Mrs. Julius S. Berry, known and loved in many parts of the state. He grew up in a large family, all of them becoming useful men and women. He has lived in Tupelo for thirty years, connected with its business and religious life. At the time of his death he was a deacon in Calvary Church. He leaves his widow, born Miss Evie Garnett, and two brothers and a sister and a son and daughter. We join them in sorrow for his loss, and pray for them the guidance of Him in whom our brother had trusted through the years.

It is quite possible to graft the limb of a pear tree into an apple tree, and then add a peach limb and a plum limb and apricot and probably several others; and you've got a curiosity. It might be an interesting conglomeration and a spectacle for a museum, but nobody has suggested it as the best way of making or operating an orchard. No, everybody wants an apple tree to be an apple tree and all the way down. But along comes Rev. E. Stanley Jones, a Methodist missionary to India, and tells the diverse and sundry churches in America that they ought all to be branches of "The Church of Christ in America." That would be a gay looking sight, but an utterly impracticable thing for usefulness. We have gotten along pretty well in this country without having overlords in the churches. And the churches that have the fewest bosses generally do the best work.

### THE PLAINT OF A LONELY SOUL

When I have gone please sound no solemn bell,  
Nor from your business nor from your pleasures cease;

I have from weariness found sweet release  
And value funeral praise a baggabelle.  
Sing no sweet songs for me when all is well,  
When I am joyful quaffing sweetest peace  
With ecstasy that never will decrease,  
Free from anxiety in bliss I dwell.

Long years of loneliness my heart has known—  
No preacher brought me words of heavenly cheer,  
Nor singer came to speed my gloom away.  
No elegy could for neglect atone,  
The sweetest song could not then reach my ear,  
Nor could all roses sweeten that glad day.

—William James Robinson

Kansas City, Co.

### THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Mr. H. F. Hudson, Water Valley; Mrs. R. R. Henry, Sturgis; Mr. S. E. Travis, Hattiesburg; Rev. J. H. Kyzar, Drew; Rev. D. O. Horne, Monticello; Rev. W. R. Cooper, Tylertown; Rev. G. S. Jenkins, Lucedale.



1937  
By G. C. Hodge, Biloxi, Miss.

"In the beginning God." That is the first phrase in the Bible. The last phrase is, "The grace of the Lord Jesus Christ be with you all." God as Creator began the record and God as Redeemer closed it. The history of the world begins and ends with God. May it be even so with the New Year. May it too begin and end with God, and may God be with us all the way through.

I am glad that the latter part of December was chosen as the time for celebrating the birth of our Saviour because it enables us to more effectively close the old year and begin the New Year with our thoughts centered on God.

I rejoice that it has become a custom with us to make New Year resolutions. Some people do not believe in making resolutions. I am glad that you do. That man or that woman who never resolves to be better or to do greater things must indeed live a sad, miserable, mediocre life. God pity the person who never experiences a thrill; who spends his life in the lowlands, in the marshes, in the valleys; who never has a mountain-top experience; who never comes to a place or to a time when he hears the voice of God calling for the best that is in him; who never makes a good resolution. Just as the bird must try before it can fly, and just as we must aim high before we can shoot high, so we must make high and holy resolutions before we can be better or do greater things. Just as "it is better to have loved and lost than never to have loved at all," so it is better to make good resolutions and break them than never to have even resolved to try.

## II

We would like to know what 1937 is going to bring us, but

"I cannot climb a hill on New Year's Day

And looking down the coming year, behold

The good that shall befall me on the way,

The ill and heartbreak that the days enfold,

But I am sure of this: the unknown year

Will bring me various hours when I shall need

Patience for waiting, courage for my fear,

And resolutions if I would succeed.

There will be hours demanding faith, When I  
Can see no farther—and bright hope, and  
prayer

And, ah, there will be times when earth and sky

Will be so lovely, and all life so fair,

And love so very sweet, I shall stand dumb.

God, help me through this year to come."

If we read I Kings 20:22 we might find some suggestions concerning what 1937 shall bring us: "The prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee." The king of Syria had come up against the king of Israel before, therefore we have in this verse the following suggestions:

1. The return of the year brought to the king of Israel a renewal of the same kind of battles he had been fighting. The suggestion, if applied to us, would lead us to conclude that 1937 will bring to us a renewal of life's battles. We are going to find ourselves face to face with the same kind of conflicts, temptations, difficulties, heartaches, and struggles we had to contend with in 1936.

2. The New Year brought to the king of Israel the same old enemy, the king of Syria. Even so will it be with us. 1937 is going to bring us to face Satan, the same old enemy of our souls. He may come in new ways and at unexpected times, but he is coming up against each one of us again.

3. The New Year brought to the king of Israel, and it shall bring to each of us, the same need for adequate preparation and strength for the battles that are before us. Therefore the words of the prophet are as appropriate for us as the kind, "Go, strengthen thyself, and mark, and see what thou doest."

4. The return of the year brought to the king

of Israel the same God to be with him, to guide him, to strengthen him, and to fight for him, and in this respect we are like him. We are going to have in 1937 the same God to lead and to bless us. There is therefore going to be the need for us to be as loyal and true to God and our church as we have been in the past.

## III

1937 may be looked upon as a road over which we must travel the next twelve months. Considered as such it is an untrod, unknown road. Not a living soul has passed this way before. We have no knowledge of what there is before us, or of what enemies we shall encounter, or of what sorrows we shall have to endure, or of what victories we shall win. If however we follow God as our guide He will lead us safely through. He knows every step of the way, and is able to lead us.

Before starting a journey we decide on what we shall take with us. We take the things that we think are essential for a comfortable, successful journey. Since we are about to start on a twelve month journey it seems but reasonable that we should decide on what we shall take with us through 1937. There are three things we think we must take with us if we would make the journey happily and successfully:

1. We must take faith. We can't get along without it. Those who read Rev. J. C. Allen's "Mathematics of Faith" in the December number of the B. T. U. Magazine are in better position to appreciate what faith does for us.

(1) Faith adds to us the things that are essential for our journey:

It adds God. The man without faith is a man without God. The man with faith is a man with God. We can't go through 1937 successfully without faith.

It adds the riches of God's grace. The man without faith is a stranger to the grace of God. He may be rich in this world's goods, but he is a pauper when it comes to the finer things of life. On the otherhand the man with faith is rich in the finer things of life whether or not he has an abundance of material possessions.

It adds joy and peace and longsuffering and meekness and patience and all the fruit of the Spirit, none of which can be had in the truest sense without faith, yet which are essential for a successful journey through the New Year.

(2) Faith takes from us the things that would hinder us.

It takes selfishness from us. A man with an abiding faith in God, in self and in his fellowman, cannot be selfish. Through faith it is removed.

It takes from us envy, jealousy, hatred, indifference to spiritual things, immorality, dishonesty and all the things that would blight us, bring us to grief and injure us.

(3) Faith multiplies the very things that need to be increased:

It multiplies our strength and courage, our influence and usefulness, and our opportunities for service.

(4) Faith cancels our sin debt. God is ready and willing to blot out the transgressions of every man, but he cannot forgive and remove the guilt and debt of sin from one who does not believe in Him. Faith saves us from sin.

(5) Faith is the determining factor in practically all our relationships.

How shall we stand before God in 1937? It all depends upon our faith. Without faith we cannot stand before God justified, but with faith we can. Faith is the determining factor in our relationship with God.

What shall be the nature of our ambitions and ideals during 1937? It depends upon our faith. Without faith our ambitions and ideals may be very low, but with faith they cannot be any other than high and holy.

What shall be our attitude toward and our relationship with our church during 1937? It depends upon our faith. If we have faith our attitude will be friendly and sympathetic, and we shall be most intimately connected with every phase of our church life. We will love our church and will gladly give of our time, our efforts and

of our money to the perfecting and completing of its program. Without faith our attitude may be critical, and our relationship cold and formal if not divorced and separated completely. Faith is the determining factor with reference to our church relationship.

(6) Faith divides, dissolves and removes our doubts and fears and all the things that would hinder our progress.

When building a highway the engineers do not go far until they come to a rock or a mountain or something that makes it seem impossible to go further with their plans, but they do go on. They go on because they have dynamite and other explosives with which they break-up and remove every obstacle from their path.

As sure as you and I set our faces to the New Year we are going to meet obstacles that will make it seem impossible for us to perfect our plans, to achieve our purposes, and to realize our ambitions, but if we have faith we can remove mountains of difficulties, and go forward joyfully and victoriously. We must then take faith with us on our journey through 1937.

2. We must take hope. Hope is the power that keeps us going. We would not take the time or pay the price of traveling unless we had hope of reaching our destination. Farmers would not plant and cultivate their crops unless they had hope of reaping a harvest. Business men and laborers would not toil through the day and through the night, through sunshine and rain, through health and sickness unless they had hope of receiving wages and returns from their investments. So long as the sick man has hope of medicine relieving his pain and prolonging his life he takes it, but when he loses hope of receiving help from it he refuses it. Hope is the thing that makes us want to live. When a person loses hope, he at the same moment loses his desire to live. It is the power that moves us in our business life, our social life and our religious life.

Are we going to be faithful and true to God and our church in 1937? If we have hope of finding peace and happiness for our souls, of fulfilling our obligations to God, and of helping our fellowman by so doing we will gladly make any and every necessary sacrifice for God and our church, but if we do not have such a hope we may be unwilling to make the least sacrifice for the success of our church and for God's work in our midst. We cannot go through the year successfully without hope. We must take it along.

3. We must take love. Love is the sweetest, the most beautiful, the greatest thing in the world. It takes the drudgery out of work. It inspires us and makes us happy. It heals broken hearts and make them sing. It lifts up the fallen. It gives hope to the hopeless. It mellows us and makes us more efficient in service. It saves us from sin. We can't get along without love.

If, as we start on our journey through 1937, we take faith, hope and love with us, our experience will doubtless be similar to that of a little boy of whom I read. He left home and went to the city alone for the first time. He was afraid and lonely at first, but everything turned out better than he expected. The conductor was kind to him. A stranger sat beside him and described the places they passed. When he got off the train the cabman knew exactly where to take him. Everywhere he went the people were kind to him and supplied his every want. He had a great time. When it was all over, he learned that his father had followed him, in another car, and planned things for his comfort, and sent helpful people to him. As we journey through 1937 we may not be conscious of it at times, but our heavenly Father is going with us, and He is going to supply our every need, if we take with us faith, hope and love.

—BR—

Nearly two a day for the year 1936 was the record of illegal stills seized in Kentucky, which repealed its prohibition law. O yeah! That's the way the moonshiner goes out of business when repeal comes along!



# EDITORIALS

## WHY JESUS LEFT JUDEA

The Gospel of John tells us more about Jesus' ministry in Judea than do the other gospels. It also tells us more about Jesus' work in Jerusalem and Judea than it tells us about his work in Galilee. The first three tell us little of his life in Judea except the things connected with his birth and his death. John tells us little about his life and work in Galilee. Thus they supplement one another.

Jerusalem and Judea were the citadel to be taken if the gospel was to be established among the Jews and in the world. It was the place of greatest opposition, and of the greatest influence religiously. There was a common opinion that "out of Galilee ariseth no prophet." The victory must be won in Jerusalem; Jerusalem which stoned the prophets and killed those that were sent to her. This citadel must be taken. And Jesus strictly enjoined the apostles, that they were to begin at Jerusalem. His brothers when they did not believe on him insisted on his going up to Jerusalem, for there was no chance for him to secure recognition unless he made himself known at this religious and political capital of the nation.

Jesus returned again and again to Judea, and a good part of his early ministry was in that territory, as was that of John the Baptist. But his strategy and his tactics did not require him to spend all his time there. After repeatedly assailing this stronghold of religious bigotry and prejudice he went back each time to Galilee. And there is no doubt his work and the signs which he wrought in Judea had a helpful effect on the people of Galilee. We are told that "no prophet is without honor save in his own country" and that the "Galileans received him having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast."

Each successive effort in Judea was forced to a conclusion by stubborn opposition. And Jesus' plan was to "fire and fall back," to start the work and exercise prudence and discretion, so as not to precipitate unnecessary trouble and cut his ministry short. He practiced what he taught the disciples: when they persecute you in one city, flee to the next.

So we find in the first verses of the fourth chapter of the Gospel of John that Jesus retires to Galilee when the opposition became so acute that the work was imperiled. Many a pastor has had need to study the example of Jesus here. That "Jew," about whom John tells us who started an argument with John's disciples was just an index of the rising opposition. Things were getting hot. He couldn't endure the idea of John's successful ministry, the multitudes coming to him, and the people being baptized. And now it was being said on every hand that Jesus was making and baptizing more disciples even than John. This set the opposition ablaze. And so when Jesus knew that the Pharisees (those watchful and jealous religious leaders) had heard that Jesus was "making and baptizing more disciples than John," it was time to go.

Jesus did not wear a chip on his shoulder. He did not love a fight. He had no spirit of bravado. He was the impersonation of gentleness as well as genuine courage. There is no good in making faces at anybody, or shaking your fist at people. His sword always proceeded from his mouth. Religious rancor and prejudice and bitterness were alien to his nature and his habits of thought and conduct. But how strange it is that the preaching and teaching of the truth awaken jealousy and hatred. Envy is the ugly spirit that shadows all success in religious work. This not only drove Jesus out of Judea into Galilee, but at last nailed him to the cross. What a picture of the face and figure of Pilate that is which Matthew gives us at the trial of Jesus, when he says of Pilate that he was coming to see (imperfect tense in Matthew and Mark) that "for envy they had delivered him up."

Another proof that the falling away or re-

## BREAKING DOWN THE PARTITION WALL

The story of Jesus' conversation with the Samaritan woman is beautiful from many points of view, and displays as many facets of truth as can be found in any scripture of equal length. You can enter it by different doors and traverse its corridors with as much interest as one finds in going through a well stored museum, or a great art gallery. We are following the narrative now as a demonstration of Jesus' purpose and plan to break down the middle wall of partition which has been built up between different races and nationalities.

We are made acutely conscious by present-day evidences of national and racial bitterness of the need of some solvent for our difficulties. The more races are thrown together the more pronounced is the racial antagonism. It may be easy to love Chinese and Africans and Jews as long as they are at a safe distance and contacts are few, but it is another thing when you are jostled against them from day to day. The feeling between Jews and other people was always in danger of bitterness. But they felt more strongly the dislike of Samaritans because they were their next door neighbors.

It is interesting to notice with what tactfulness Jesus always approached this race question and with what kindness he spoke of the Samaritans. The "good Samaritan" is his own creation, and he purposely made the Samaritan the hero of the story. When he healed ten lepers and only one returned to give thanks, he pointed out that he was a Samaritan. When his enemies in Jerusalem petulantly said he was a Samaritan and had a demon, he made no denial of being a Samaritan, passing it over in silence, but said "I have not a demon." When James and John wished to call fire down from heaven on the Samaritans who had refused Him hospitality, Jesus soundly rebuked them. But the story of this Samaritan woman most fully reveals His spirit.

Everybody in the story is conscious of race feeling except Him. The woman showed it clearly and the disciples were quite conscious of it. But there was none of it in Him and he sought to remove it from them. Some think that when it is said that "he must needs go through Samaria," there was an irresistible urge in his heart to bring His ministry to them. However that may be, he did not avoid the contact with the Samaritans, this time and at least one other time, though it was the custom of Jews to cross over the Jordan River and pass back and forth on the east side to avoid any contact with this despised race. But he went through Samaria, and made a point of spending the night in their territory.

As he sat wearied on the stone curb about Jacob's well, probably late in the afternoon, a woman from the nearby village came down to draw water from the well, bringing her rope and pitcher. Jesus was thirsty and he puts himself on her level by asking a favor of her. This surprised her and she taunted him, a Jew, for asking a favor of a Samaritan. Naturally she was bitter from being habitually despised and was glad to remind him of the race feeling. She had the advantage and was glad to use it. It is a friendly gesture to ask a favor. It is an opportunity to draw out what ever of generosity there is in the other party. And Jesus meant to do just that. It is the first move toward breaking down the partition wall.

It did not seem to be successful. The first efforts are not apt to be. They will need to be repeated to prove their genuineness and to break down the habit of resistance and antagonism. The woman rather chided him for asking a favor of one who is looked down on. John explains in a parenthesis, for this was written long afterward, and a long way from Palestine, that Jews do not associate with Samaritans. Not that they have no dealings with them, for the disciples were gone then to buy bread from them, but they limited their contacts to business dealings

fusal of some becomes the opportunity for others.

and did not tolerate ordinary social intercourse. A lady in Mississippi told me that her brother-in-law dealt with his negro farm hands regularly on his porch, but was distressed that she taught them the Bible.

But Jesus did not reply in the same spirit to her taunt. Rather he made greater effort to show kindness, because she had shown bitterness. And he said, "If thou knewest the gift of God, and who it is that saith unto thee give me to drink, thou wouldst have asked of Him and He would have given thee living water." He in turn offers to be benefactor, himself to give to this woman who had responded discourteously. It takes a magnanimous spirit to do that; nothing less than the love of God can compass it; nothing less than a resolve to dissolve all this animosity, to overcome evil with good.

And this reply of His begins to work. She does not yet abandon her badgering spirit and manner, but she is softened. Notice now she says, "Sir": "Sir, thou hast nothing to draw with." She hadn't used that title of respect before, but she does from this on—three times. It is a mark of genuine respect, the word which is generally translated "Lord." She at least begins to see in Him a superior spirit, and can't conceal it. There was something in his manner which on closer acquaintance commanded respect; something in his kindly answer which broke down her resistance and made her willing to speak to him with genuine respect.

Her question is at least courteous. He had no rope and pitcher. How could he give her a refreshing draught? For she can think of nothing more than water from this well. But even while she spoke there was the question rising in her mind as to the real nature of this man who was offering to give living water to her: "Art thou greater than our father Jacob who gave us the well and drank thereof himself, and his sons and his cattle." Yes, she has race pride too and patriotism. And every trip she made to this well strengthened these. But who is this that is offering to do her this favor, give her living water? She is thinking out loud now, and that is what Jesus is trying to get her to do.

He comes now to where the thirst of soul must be awakened. And He says, "He that drinks of this water shall thirst again, but he that drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." Half seeing the truth, but unwilling or unable to say it, she asks for what he has to give. She now becomes petitioner and suppliant. And this is the experience of us all. Once He sought us; then we seek Him. Resistance breaks down. Differences are forgotten; enmities vanish. In His presence all difficulties dissolve.

But the fight is not easily won. It never is until sin is brought to light, confessed before Him and forsaken. He brings her sin into the open. She tries to get away from it, by turning the conversation to some controverted subject. But she will never get away now. He explains to her the true nature of worship. To her half questioning remark about the Messiah, He answers, "I that speak unto thee am he." And she goes away saying, "Come see a man that told me all things that ever I did." He had mentioned only one thing, her sin, but that covered the whole horizon of her thinking. To her that was everything, all things that ever she did.

The one thing that the world has in common is sin; the one need of the whole world is forgiveness. The one place where the whole world can meet in peace is the cross of the Lord Jesus Christ. He made both one through His blood.

—BR—

Dr. J. F. Tull has accepted a call to Centreville and is already on the field. We rejoice in his return to Mississippi where his labors were blessed of the Lord. He has for several years been pastor in Arkansas where he is likewise held in high esteem. At Centreville he is not far from where he discovered America, and we are confident that he will do as good work as he has ever done. Welcome home, brother.

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## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### MUSIC OF THE TYPEWRITERS

When the typewriters are making music in the office of the Baptist Convention Board, it seems that progress is being made. This was especially true a few days ago when notifying bondholders that half of the 1936 June interest on Baptist Education Commission bonds could be paid. The melody and harmony, however, of the music will be greatly increased when we can write bondholders to send in all coupons and bonds which are due. It is to be hoped that this will not be at any far distant date.

### WHY MISUNDERSTAND?

Word came to the writer recently to the effect that he was not interested in Christian education because he had so much to say about the paying of debts. It is hard to see how one could have gained such an impression. If being opposed to Christian Education would cause the whole Baptist constituency of the State to put as much energy into and contribute as largely towards the payment of debts incurred for Christian education as this writer has for many years, it would be much to the interest of all the bondholders for opposition to Christian education to become one hundred per cent, for all bonds past due and those yet to mature up to 1947 could be paid off by the end of the year. Writing and delivering the report on Christian Education in 1916 in the State Convention was doubtless the first cause of this writer having to spend so many years in trying to pay off the debts which had been incurred in the interest of our Baptist schools.

The cause of Christ would be greatly strengthened in Mississippi would the Baptists of the State contribute sufficient funds to support six good Baptist colleges. But it is to be questioned whether the cause is ever strengthened when a Baptist institution is run in such manner as to cause the integrity of the denomination to which it belongs to be called in question. When denominations promise to pay and can pay and do not pay, it is hard to find any one within the church, or outside the church, who wants that brand of religion. For this reason, every cent of the indebtedness incurred by Baptists in Mississippi should be paid on time.

### SAVE 6%

If a Five Thousand Club member sends \$1.00 each month and pays three cents postage each time, he will pay during the course of the year thirty-six cents in postage, or 3% on his \$12.00. If he sends it all at one time, he could add thirty-three cents which would give to the Education Commission nearly 3% on the \$12.00 and at the end of the year he would be out no more than he will be by sending \$1.00 each month.

If he sends \$1.00 each month and this \$1.00 is applied on the indebtedness, each dollar stops 6% interest, or during the course of the year the interest saved by applying this dollar each month is 3%. Add this 3% to the 3% saved in postage, and there will be about 6% saved to the denomination.

For the above reasons, many Five Thousand Club members are paying their \$12.00 at the beginning of the year. They are not being asked to do this, but many will be encouraged to do so if they see how much can be saved for the cause. The Baptist denomination needs the money more than does Uncle Sam.

### WEST POINT AGAIN

The Board office has just received a check for \$1,000.00 from the First Baptist Church of West Point. This is for the Cooperative Program. The church has been making good contributions to

the Cooperative Program during the year, but this church has a way of finishing the task which it sets in the beginning of the year. During the State Convention the Board received nearly \$1,000.00 from members of this church for the Five Thousand Club. Much is being said during these days concerning young pastors. In fact, the majority of churches which ask for recommendations express their desire for a young man. They might be more encouraged to select a young man by knowing how the young pastor of the First Baptist Church of West Point is leading his people. He is one of the youngest and liveliest in the state. By continuing one's activity in the Lord's work, he can continue to be young.

### BEGINNING NOW

As I assume my work as Promotional Secretary of the State Convention Board, giving particular emphasis to the Five Thousand Club work and Cooperative Program, may I set out some immediate objectives:

1. Conserve what has been done in the Five Thousand Club work.
2. Reach as quickly as possible the five thousand mark. (We are on the last thousand.)
3. Encourage and assist our churches in putting on the "Every Member Canvass."

I am highly appreciative of the fine work that has been done by Mr. Skilton and his corps of workers. The work has been launched on a very sound basis. We are entering into their labors and trust we have something of the fine spirit that they have demonstrated.

We shall be calling upon our pastors to assist us in our first objective, namely, the "conservation of what has been done in the Five Thousand Club," by asking them to have their respective churches appoint or elect a Five Thousand Club church chairman.

—C. Z. H.

### ONE HUNDRED THOUSAND CLUB SEASON

According to the action of the Southern Baptist Convention, January and February have been set apart as the period of the year for enlarging the Hundred Thousand Club. Mississippi has been contributing very liberally in comparison with other states. In fact, while the Baptist membership in Mississippi is not nearly so large as in several other states, yet the contributors have been ranging about fifth in gifts. Mississippi, however, is far behind the quota agreed upon some years ago.

The Hundred Thousand Club is paying Southern Baptist Convention debts. This is sufficient reason for its continuation and for its completion. If any members have dropped out and it is possible for them to continue their regular gifts and give \$12.00 a year more, they should renew their pledges. Many others should be added to the present list and send their contributions in promptly once a month to the Baptist Convention Board office, Jackson, Mississippi. Let us cooperate with Dr. J. E. Dillard who has been selected as leader in this work, and let us finish the task by the last of February.

The Executive Committee of the Convention Board met at Baptist Headquarters Monday afternoon. It is composed of nine men who represent every section of the state. They are the elect among our Baptist people.

The death of Mr. Merrill last Sunday removes one of the landmarks from Carrollton Church. He was one of the oldest members and had been a deacon for forty years. His family has represented the best in that part of the state for a long time. He leaves his widow, one son and two daughters, one of the latter, Mrs. M. M. Gray, being Dietician at Mississippi College. Theirs is a goodly heritage in his memory.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

*"Ask the People and They'll Subscribe"*

### St. Petersburg

St. Petersburg, Florida, is certainly appropriately called the "Sunshine City." The cause of our presence there was in order that we might attend the sessions of the Southern Baptist Press Association and incidentally get a lot of ideas from the Southern Baptist papers on how to do it.

There may be a place where we will be as well entertained as we were in St. Petersburg, but certainly we will never be taken care of in a better way. We were guests of the Princess Martha Hotel and the Holsum Cafeterias and the First Baptist Church. Dr. David M. Gardner, the genial pastor of the First Baptist Church, spared no pains nor effort to make our stay in the "Sunshine City" one of profit and pleasure.

When within about fifty miles of St. Petersburg, a complimentary copy of the morning paper was handed each passenger on the train with the compliments of the publisher, bidding us welcome to their city and from then until we bade farewell everything and everyone seemed to fairly scream, "Welcome."

Much has been said of the delights of the winter climate in Florida. Scripturally speaking we would say, "The half has never yet been told." We know no words "big" enough to describe it in a way half worthy of its delights. Yet it didn't seem quite right, (even if the climate called for it) to see the folks wearing straw hats, palm beach clothes and bathing in the surf. So far as we could see no pains have been spared to provide for the comfort and pleasure of the winter visitors. Space prevents itemizing the many things we saw and did, but believe us, we certainly had a most profitable and pleasant trip. And as for me and my household, we are in favor of making St. Petersburg the meeting place for everything and the time, January.

Dr. Gardner is known far and wide as one of the very best friends that Southern Baptist papers have and he deserves every bit of it.

### Wanted

To find just one pastor who has tried it who will testify that the Record does not help where fifty per cent or more of his families take the Record. Dr. Gardner of St. Petersburg with 1,000 copies going to his church says he would dispense with one of his paid workers before he would consider discontinuing the Florida Baptist Witness.

### It Certainly Is

Dear brother Goodrich:

Inclosed check for \$1.50 for one year subscription. Wife and myself always appreciate the Record. Just wish for it a greater year in 1937. Where it goes in most cases, it is a telling help. May our Baptist people read it as they receive each issue. Best of wishes for good health, hard work, and lots of real happiness in your daily task. I am

Very respectfully,

Wiley S. Burke

3208 Washington Street,  
Vicksburg, Miss.

### She Likes The Record

"I can't do without the Record, would do without something in the grocery line first."

Mrs. Will Hill, Ripley, Miss., Route 4.

(Note—Lots of Baptists intend to take the Record as soon as they are able after taking a daily, a weekly, two magazines, taking in a show a week, etc.)

To Be Read By Pastors Who Say "It's Hard To Get My Folk To Take The Record"

"He Didn't Know It Was Hard"—

The story was told in a issue of a weekly (Continued on page 8)



## UNIVERSITY OF SHANGHAI

Shanghai, China,  
November 26, 1936

My dear friends:

This morning we had our American Thanksgiving service in the Cathedral, as is our usual custom. The Cathedral is the largest church in the city, and the congregation is always large. Dr. Gordon Poteat of our faculty, preached the sermon. We do not have a holiday, therefore I've met my classes. American professors are excused from classes to attend the worship service.

We have had many important celebrations during this autumn. I would like to tell you about three which have been important to us. During the past weekend we celebrated the thirtieth anniversary of the founding of the University. Dr. Liu always speaks of our faculty and student body as "a big family." The dean felt that when the family was celebrating such an important event the "children" in the family should have a happy time; therefore, Friday evening was a very gay affair for students in the college, middle school, and elementary school. The evening began with a huge lantern parade. You who have never stood at a distance watching hundreds of beautiful lanterns glowing, as a parade marches along, have no idea how very beautiful a lantern parade can be. After the parade, we gathered around a big bonfire near the bank of the river. The bonfire was a testimony of our extravagant joy, for a real bonfire is very rare. As we sat on the grandstand, students entertained us with a program of music and acting. A style show was the last number on their program before the grand climax. That climax was a grand display of fireworks presented by various organizations. I simply cannot describe the clever things they had. On a high scaffold many "packages" with fuses were tied. When a fuse was lighted a surprise dropped from the package with all kinds of fascinating illumination: A huge dragon went running out at enormous length shooting rockets of fire from his mouth and eyes; a full length pagoda, in which figures moved about dropping ribbons of light from the windows, appeared; a battleship from which cannons belched mighty flames of light came on the scene; and flaming scrolls with burning characters of congratulation to the University on its thirtieth anniversary, remained visible for many minutes. The fireworks were made out here on the campus—they are too delicate for transportation. I wish all my young American friends might have seen that show.

Saturday morning the board of directors held a meeting from 8:00 to 12:00. While they discussed the progress, policies, and problems of the University, the "children" continued to play. An officer from the city came out to review the freshmen in their military drill. They marched in better form than I've ever seen them march. Military drill for them has been rather serious this year. The middle school football team played the college team, and the alumni played a very short game vs. the college team. Though the game was short the alumni came off panting and perspiring.

Members of the board of directors, members of the faculty, and the alumni had lunch together in the girls' dining hall. It was very good to see so many former students.

At 3:00 P. M. we had the formal celebration in the chapel. The Minister of Education made a special trip from Nanking to address us; the Mayor of Shanghai, the President of the Federated Universities of China, and Dr. Sampey of the Southern Baptist Convention were prominent speakers.

At 7:00 P. M. a very interesting historical pageant was presented. The story of the college, from the day when the founders came out to a mud flat until the year of 1936, when there are about 2,500 students in all departments of the institution, was related with scenes which were inspiring and amusing. It was most interesting that one of the founders was present in person to take his part in the laying of the cornerstone of Yates Hall. Dr. Bryan, who is 81 years old, took his part in the pageant. The sight of ladies,

in costumes of 1906, arriving on the scene in real wheelbarrows pushed by real coolies, was amusing and the sincere prayer of dedication was inspiring. The two men who composed the first graduating class were here to receive diplomas. That class is usually 100% in attendance at all alumni meetings in Shanghai, or 200% as they say when they bring their wives. One of them is the head of our Biology Department. The scene which indicated the revolution of 1911 brought roars of laughter—the cutting of the queues. It was so strange to see our modern students with queues. Mr. Kelhofer, who cut them in 1911, cut them on that evening. The girls of certain gym classes gave folk dances in beautiful old costumes, in a most formal minuet, and in great contrast another class gave a brief tap dance. The quiet scene on Christmas evening in the home of Dr. and Mrs. White reminded us of the beauty of those two lives which have influenced so many students. The scene in which students studied by the light of kerosene lanterns made us conscious of the many material blessings with which we are now equipped. The last scene in which members of the Christian Fellowship group lighted their candles from a cross illuminated by candles, showed that students of the present day have the desire to be "the light of the world" in fulfilling the purpose for which the college was founded. The greatest joy of all was the thought of the many graduates who have gone out to all parts of China as light bearers.

Arches covered with evergreens and lighted with lovely red lanterns were placed at intervals over all roads on the campus. A special arch was put up between the Science Hall and Yates Hall. It was a gift of the alumni and was designed by one of our graduates, who studied five years in America and received a degree in Architecture from the University of Southern California. It was very modernistic. I think it showed very clearly the influence of things seen during the two summers he worked at the Chicago Fair. It was only temporary and was a very bright spot on the campus. The class of 1927 gave one thousand dollars for a scholarship fund, and other classes are following the example by giving handsome gifts.

On Sunday evening representatives from the Social Center, the School of Commerce, the Elementary School, the Middle School, and the College, joined in a special service of Thanksgiving to God for His manifold blessings during the thirty years of the history of the college. Representatives of the Southern and Northern Baptist Mission Boards brought messages; a few of the professors who have been here since the early days expressed their deep gratitude, and Dr. Bryan preached a Thanksgiving sermon. One of our girls sang a beautiful solo. She has the loveliest voice of any Chinese girl I have heard sing. The choir sang special anthems. In many ways this last service of the celebration, best expressed what we all were feeling—a consciousness of the fact that the University was founded in faith in God and has had its phenomenal growth in the blessing and guidance of God.

All of you have heard so much about the Centennial. Baptists from all parts of China went down to Canton for the celebration there. Certainly the celebration there had an atmosphere which could not be created elsewhere. Four of our people went as delegates. They were greatly inspired by their contacts with people from all parts of China; but they were most inspired by the very unique work in Canton. A church with more than 2,000 members who are not only supporting the church but also many other Christian projects, and a boys' high school with 3,000 students, the girls' school, and the other Baptist institutions in Canton inspire all visitors. The fruits of a hundred years labor there are very gratifying.

On October tenth, which we call "the double tenth," China celebrated her twenty-fifth year as a republic. China makes much of anniversaries and the Silver Jubilee was a great occasion. I cannot mention all the progress which China has made in twenty-five years. During my brief stay

in China, I have witnessed radical changes and very marked progress in many directions. China can point with pride to achievements she has made during the last three or four years. One can go from Hankow to Canton by train—if that means nothing to you, consult your map; it means much to China. The progress made in education and in unifying the people is rather remarkable. We have had a very tense autumn. There have been many weeks when it seemed that war could not be averted; but thus far it has been postponed. China is constantly making preparation to defend herself against invasion. You have read enough about Sino-Japanese relations, therefore I shall refrain from saying more.

The new chapel and auditorium building is growing day by day. We certainly needed the auditorium last week. Not only did our own students have to remain outside, but for some occasions there was not room for the visitors. We still lack several thousand dollars to complete that building. We hope to have it finished by June.

Our new home, given by Virginia women, is nearing completion. We should move as early as possible, because our apartment in the girls' dormitory is to be converted into space for the girls. We have 236 girls in this one dormitory. It is too crowded for any comfort, and our apartment will help out a great deal. We are busy with plans for furnishing our new home. I hope that some day some of you will be my guests in Virginia Hall.

My Fellowship group is a very fine group of 25 freshmen. We are having a very happy time in studying the Gospel of Luke.

During the next few weeks I shall be busy with the Christmas pageant. We try to make our Christmas celebration effective in giving the Christian message.

I am very happy to be back on the campus. Life is very full here, and I love the college. I have been very well. I hope you will receive this letter by Christmas, or soon thereafter. I am wishing for each of you a very, very happy Christmas. I think with great pleasure of the blessed Christmas which I had in America last year.

This letter may seem very disjointed, for I began it at 3:00 P. M. and it is now 11:00 P. M. In the meantime I have rehearsed a one-act play, discussed financial and health problems with one of our girls, gathered red leaves for a center for the dinner table and branches of lovely leaves for vases in the living room, received several guests, and have eaten a Thanksgiving dinner. The last mentioned activity has not contributed to my ability to think or write.

I wish you would consider this as a personal letter. If you send me a mimeographed letter, I shall count it as such. Even a mimeographed letter deserves a few replies, and many of your letters deserve so much more than a mimeographed reply.

Very lovingly and very sincerely,

Juanita Byrd

—BR—

## HOW CUBA IMPRESSES ME

By Rev. Clarence Palmer  
In Havana, Cuba

—O—

They tell us that impression without expression results in stagnation; hence I hope some of the impressions I have had of Cuba will not die because I am trying to express them to you.

Since my coming to Cuba some days ago there have come to me impressions that are both a revelation and a correction, a revelation in that the fields are truly write, the opportunities propitious for the sowing of the Gospel; a correction in that there is so much more needs to be done than I realized before coming here.

The natural beauties, the wonderful landscapes, the serene waters of the sea, the growing corn, large fields of sugar cane, the banana orchards, the coconut palms, the majestic royal palms, the green vegetation, and vegetables with the ideal climate almost defy description. As a matter of fact, you have to be here and experience these things to be able to appreciate them fully.

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However, Southern Baptists are not primarily concerned about the scenic beauty of Cuba but they are in giving the gospel to these people.

Never in the life of this writer has he seen such a challenge for giving the light of the gospel as exists here in Cuba. Only a few days ago one of our missionaries in Havana, who had labored on the mission fields in Cuba and Mexico for 34 years, said to me that she has never seen such an open door for the gospel as there is in Cuba at the present time.

I have been privileged to study some of the missionary activities in Havana, out from Havana, and then in Pina Del Rio Province. A person who is truly missionary at heart is pained to see what could be done; what needs to be done in some of these places. For instance, in one town of several hundred people, I met one man who was the only baptized Baptist there while there were only about fifteen or twenty believers who may be baptized later. In attending the Provincial Convention last week in Pina Del Rio Province I was impressed how the young, the old, the white and the colored people stood at the windows of the church looking and listening to the messages. A person could observe the eagerness of some of them to hear the messages. These people in Cuba have impressed me as hungering for the bread of life.

I have been advised since coming here that less than 1% of the population of about four million on the island belong to any evangelical church and about one-fifth of one per cent belong to Baptist churches. Think for one moment of the 99% plus, including children who are not affiliated with any evangelical church.

I discover that the main difficulties to our work here are the Catholic opposition, and in Havana particularly the inability of securing a permit from the government for conducting religious services on streets, parks and open air places. Many of these untouched people are doomed unless we give them the gospel and at the same time many of them have a thirst for something to satisfy their soul's hunger. It occurs to me that one of the feasible ways of reaching these untouched people is the radio. Some of these people would listen to a gospel radio program who would not think about entering one of our missions or churches. I have been advised that our missionaries and their helpers can have a 30 minute program on Sunday for possibly \$15. If you would like to have a part in evangelizing Cuba through the medium of the radio by making a monthly donation for a few months, please communicate with Dr. H. N. McCall, superintendent of our missions in Cuba, Temple Bautista, Dragones y Zulueta, Habana, Cuba. In fairness to Dr. McCall, I want to say that he has not asked me to make this solicitation. As a matter of fact, he does not know I am writing this article.

I leave Cuba soon with a deeper realization of our challenging opportunities of witnessing for Christ here.

Please pray for these missionaries.

—BR—

#### THE CHURCH: WHAT IT IS

Eph. 5:24

Address of Rev. R. B. Patterson at the Pastors' and Laymen's Conference, requested for publication.

"The Church is Subject Unto Christ."

—O—

For his sermon one Sunday morning, an old negro preacher used this text: "By the grace of God, I am what I am." He divided his message into four parts as follows: 1. "By the grace of God, I ain't what I used to be." 2. "By the grace of God, I ain't what I ought to be." 3. "By the grace of God, I ain't what I want to be." 4. "By the grace of God, I am what I am." Now, we are tempted to make a similar division of the subject assigned for this discussion, but the limitations of the subject forbid our taking the liberties that were enjoyed by the colored brother. Therefore, we confine ourselves to the thought of the subject: THE CHURCH: WHAT IT IS. The church is many things to many people, all depending on who it is that speaks and what

it is he has in mind when he speaks. To the enemies of the church, it is a failure and a farce; to the complacent well-wishers of the world, it is a good institution and a benevolent enterprise; to many of her friends, it is "the salt of the earth" and "a city set on a hill," to many of her subjects, it is the building on the corner of the city streets; to others, it is the Church of England, or Rome, or some other nation; to many of her discouraged members, it is hopelessly in debt; it is sick; it is impotent to cope with the problems of the world about it. All these things and many others—both good and bad, true and false—are said about the church. But these are the thoughts of men. For them, they have fought, and to their children these things have been taught.

If we would be taught what the church is, we must turn to our only guide—the Bible—and hear what God has to say to us on this subject. In the Bible we find many expressions as to what the church is, any one of which, or all of which, could be used to define the church. But since God, in the Bible, does not see fit to define the church in any one expression, we would be unwise indeed to attempt to define the church in any man-made definition. "We believe"—according to the Scriptures—"That" the "church is a body of baptized believers, equal in rank and privilege, administering its own affairs under the headship of Jesus Christ." For this and other similar definitions we have scriptural authority, and in this statement we find, stated or implied, every essential New Testament element concerning the origin, mission, doctrines, and government of the church. The word of God, however, takes us beyond, and above, and beneath the thought of mere man relative to the church. It is here, within the pages of Holy Writ, the Book of the Church, that we find God's truths about the church: What it is. We believe, therefore, that the Bible teaches three distinct and positive things as to what the church is.

I

THE CHURCH: WHAT IT IS . . . IT IS THE GOD-THOUGHT REDEMPTIVE AGENCY FOR A LOST WORLD. In writing to the church at Ephesus, Paul had this to say concerning the church: "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto principalities and powers in heavenly places might be known, by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: . . . Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:6-21.

No man thought the church. It is thought by God in Christ Jesus. No man thought the home or family. God came down and brought the home and family into existence after Adam had exhausted all his own resources to bring to himself a satisfaction for which he longed. Gen. 2:20. So with the church—only God could think it. It is the highest wisdom of God for the benefit of man.

It is redemptive in purpose. Now, a redeemer presupposes some one to be redeemed and who stands in need of redemption. Jesus Christ is our Redeemer. He came to redeem that which was lost in the first Adam. In the very nature of the case, then, the church must come after the appearance of The Redeemer and, therefore, it must be a New Testament agency and not an Old Testament institution. Now the church, being a redemptive agency, also presupposes the failure of some other agency or institution which

was already in existence. What was that institution? The home and family. This is the fundamental institution of the world. Did the home fail? Read the pathetic story in the fifth and sixth chapters of Genesis and see what happened to the home and family. See what contribution it made to the welfare of mankind in all of the two thousand years from Adam to the flood. Yet God did not destroy—completely—the home. It failed, but it was saved. And along with this colossal failure goes the failure of every subsequent institution that was built upon its shaky foundation. Witness: The Kingdom of Israel. But the church is not to take the place of the home and family. It is not to do away with it. God made the home and his purposes in its creation are not to be ultimately defeated by the entrance of sin into its midst. The home (or family) is here to stay and will continue on and on until all those who are in Christ Jesus will be gathered into that "Home over there." The church is, however, redemptive and is set by God—in Christ Jesus—to accomplish, as an agency, that which the home, as an institution, failed to do in the world. The church, therefore, is a fundamental spiritual group based on spiritual blood ties—(ties that bind above the home ties of consanguinity); it is set to promote a new and true order in the midst of an old and false order; it is set to picture the true foundations of good government in a world of disorder and confusion; it is to bring victory to man, in Christ Jesus, over the things of this world while he is yet in this world; and finally, it is a worship—the worship—group for communion with God in Christ Jesus by, in, and through the Spirit of God.

It is a redemptive agency for a lost world. As such, it is an instrumentality moving forward toward definite ends in God, through Christ Jesus, "that all men might see what is the fellowship of the mystery—to the intent that now unto principalities and powers—might be known the manifold wisdom of God." As it thus moves forward in its elective purpose it bears up and carries on that which has been intrusted into its keeping, for the church is intrusted with the affairs of God in the world. It has a message of redemption. It tells the story of a redeemer. It preaches the Gospel of Christ. "It is the pillar and stay of the truth." It conserves the truth and propagates it in the world. What a unique agency it is! And how God has reposed in its keeping the things eternal! Matt. 16:19. As an agency it is Divine Headquarters in a devil controlled world-order. In setting up the church in the world, God sets up his standard there, and serves notice on Satan that He will win back to and for man that which Satan, by stealth, has taken from him. The church, therefore, becomes the localized headquarters out from which and through which the blood-bought band of His voluntary followers are to function for Christ in a world of sin. And to this band Jesus gives this blessed assurance: "The gates of hell shall not prevail against it." It is living; it is vital; it is a functioning organism in a world of sin. It goes forth to answer His summon and to preach His message to lost men. This good news thus proclaimed becomes "the power of God unto salvation to every one that believes," and the Lord adds to the church such as are saved.

(Continued next week)

—BR—

Please permit me to say to my fellow Baptist pastors throughout the South that the program for the Pre-Convention Pastors' Conference in New Orleans on May 10 and 11 is now being contemplated and I shall be happy to have suggestions from the pastors as to program personnel and subjects.—M. E. Dodd.

Brother N. H. Roberts now lives at Kilmichael, having been recently called there. The people have received him hospitably and treated him royally. This puts him near Duck Hill and McCarley. He still preaches to Antioch in Holmes County. He hopes to put the Record into the homes in his churches. He will appreciate being remembered in prayer.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
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### LONG DISTANCE CALL

My dear you:

Settle your chair closer and more comfy, for this is one of those telephone chats and can run on the longer inasmuch as there is no bill. This child of my brain is the younger sister of "Letters Home" and may worry you now and then with its crying.

I always start from where I am to get any where else, is my rule. I am in Rosario, city of half million people and several million cobble stones. Buenos Aires has two and a half million nice folks and fifty million cobble stones. Distances are fearful. I spent 59 minutes preaching Sunday morning and night and between four and five hours of the day getting to and from the two churches in fast buses. We Baptists, Southern and Irish and Argentine all, have seven churches here. They filled their largest building among the churches SATURDAY NIGHT and had a lot standing, to give us welcome and last night they had a thousand people or more, estimated by rough count of the seats, in a movie theater. Our people do not go to movies here, so there was an eager ring of children around the gallery rail, many of whom may never have been in such a place before, also drawn by the unusualness of the experience. Our secretary and his preaching companion are ailing with sore throats and prolonged overwork, but Dr. Maddry rose out of bed to preach a great gospel message, and Dr. Scarborough hopes to do likewise tonight if the doctor permits. In young pastor Richardo Alvarez, of the First Baptist Church of Mondevideo, they have a wonderful interpreter of letter and spirit of the message and some fifty men and women and a few of the children came confessing Christ as Saviour.

As I look at these Argentine Baptist audiences, the thought has come to me again and again: "How rich the Lord Jesus is." Paul prayed that the eyes of our hearts might be opened—to free us from our pessimism, I think—that we might see what are the riches of the glory of His inheritance in the saints. Certainly He is rich in the two cities we have visited, Buenos Aires and Rosario, for there, too, I had the same impression. Argentine Baptists have both quantity and quality. The white, clear eyed, healthy looking, vigorous people inspire one and make their statistics, which they conservatively seek to hold down to a real membership, mean infinitely more than ecclesiastical bookkeeping can tell.

But here I go following my enthusiasms, instead of telling you something more interesting. Dr. Maddry says this is the coldest country he every saw not to have cold weather. It snowed the day after they arrived in B. A., so say the English dailies of that world metropolis. The frost was melting and running off the custom house in streams the morning Mrs. Taylor, Betty and I landed, some days later. Dr. Scarborough says Admiral Byrd need not go to the South Pole next time. He can stop off in Buenos Aires. I have on the heaviest I ever wore, from skin to overcoat, and I wear them all to the dinner table, to the pulpit and once or twice even to bed. The trees are all confused here. There are avenues lined with sycamores or poplars, all stark and bare. Palms go miles down another avenue. Peach orchards stretch out white, bare arms to heaven while orange and lemon trees are loaded with fruit, and flowers are beautiful, and things are not what they seem inside one's woollens all a-shiver. It seems to rain some six

or seven hundred days a year in B. A. and it is the wetness that chills.

Lots of new things to me, an old-times in South America. I can't write any more about Brazilian customs for they are the only natural customs. Why should I write any one describing moving day with all the furniture, piano and all, marching through the air on men's heads, weaving in and out the heavy auto traffic? That is the only proper way to move furniture. Why tell that? But here I am seeing things. Here are endless streets, straight as Victorian morals, the late lamented. The autos all go wrong. I have dodged inwardly inside them, and outwardly I wait till dodging perils are over. One instinctively turns the way he expects the auto to come from and if all is clear calls down the order to his feet: "Forward march." As he ends the second step there is a honking of horns and a screeching of brakes and an eruption of un-Sunday school language and you step back and are glad you are living—like the faith of your fathers—still. Now I stop and look both ways and up both cross streets and by that time the other missionary is half way down the next square, stopped disgustedly and may be window shopping till I get there some time later. It is all very humbling.

This experience, in fact, is more humbling than my first coming out to South America. Then I was all excitement and curiosity. Now I am neither. These things I see, I have to see to keep my skin whole, but I should much rather be useful. But of all the helplessness mine is the helplessness. My wife is a lady, so we shall accept it as a working hypothesis of this scientific discussion that she can talk. But she soon reached the point where she was dumb, and knew it, just used her fingers. In vain we tried to get across our simplest wants in Portuguese. Nothing got over. Finally I tried to explain to the hotel clerk in my few fragments of Spanish and he chilled my soul worse than the weather by saying: "Please speak Portuguese." The principal axiom of a missionary career is: "Always count on doing what you have sworn you wouldn't do." So here I am preaching to crowds in a foreign tongue without an interpreter and seeing men and women saved and confess Christ. Of course you know that is impossible, and it is, and it is taking place. The impossible is a habit, with God. All of which is in plain disobedience to the Scriptures which forbid praying in an unknown tongue, and I have done that here, too, or speaking in an unknown tongue without an interpreter, which I am made to do, with a good interpreter sitting there looking on. One's brother missionaries surely can mistreat him.

This business of language is funny anyhow, and shows the absolute unreliability of of tradition. Portuguese and Spanish are twin tongues, from different parts of the same peninsula. But a mountain runs its wall between the migrating members of a family or tribe. Tomorrow the children are lisping words differently, next day they are adding new names to things, in jest or discovery, afterwards a new dialect, language grows. And what are the words they change? The practical words of most frequent use. The theoretical language remains the same, for common speech is not busy with that and the old books will be used on both sides of the mountain and the ministers of the religion will bring a common culture to the public worship in all the valleys. So the differences will be in the language of the butcher, the baker and the candle-stick maker, and so it is today. My wife and I sit down to eat and have no idea what the

dishes on the menu are. We go to stores and cannot buy. We are helpless in a hotel. But my brother minister comes to take me to his church and we chat without difficulty all the way and back and I preach and the audience mellows under the power of the Spirit and men are saved and they talk and pray and I understand every word of it and when it is all over and we begin to talk of going home and tomorrow's common things of life, I have a hard time saying goodbye intelligibly.

Take our word justification. it is about the same in Latin, English, Spanish and Portuguese. The kids on either side of the hill don't talk about justification, or they repeat a catechism if they do, so when the vocabulary of common speech changes, that doesn't. Just a Paul, an Augustine, a Luther and a Hodge or Boyce talk about that very much. Busy sinners never do. So time and geography do not change it. But they meddle with the daily vocabulary, and with Portuguese tongues we have been helpless in the flesh and at home in the Spirit in the soulful worship of these warm-hearted churches. I am learning Spanish and having my sermons translated to be reading them soon. We shall keep at it while we have a start, staying on in these countries till next year some time, our address being Ramon Falcon 4100, Buenos Aires. That is the Publishing House and Miss McIlroy has taken Miss Mary Shepherd and the office work we have to care for under her kindly wing for temporary hospitality.

W. C. Taylor

(Continued next week)

—BR—

### GOING PLACES

—O—

(Continued from page 5)

magazine some time ago of an automobile salesman whose territory lay in the far Northwest, where for some three months of the year, on account of the frozen temperature, the company expected no sales, especially for immediate delivery, because weather conditions made it impossible for people to use their cars until the spring thaw.

The salesman had taken this territory and kept on sending in orders for immediate delivery. This was kept up with alarming regularity—right on when no one was expected to be selling cars! They wired for him to come to the factory. He went, and asked the manager what they wanted. They asked him to explain how and why he was selling cars when all the salesmen in his section were doing nothing. He replied, "I didn't know it was hard. I supposed everybody was selling them. I have a wife and three children depending on me to make good, I can't lie around and wait on weather conditions. Now, is that all? I want to get back to work. Why did you send for me anyhow?" The reply was: "Well, we'll just make you assistant sales manager of this entire plant. Any man who can do business without waiting on 'conditions' is the man we want."

—BR—

Next Monday, Jan. 18, the Southeast Miss. Pastors' Conference meets at First Church, Laurel, beginning at 10 a. m. Program: Devotional by T. L. Coulter; Reports by all present; New S. S. Course by E. C. Williams; Sermon by W. L. Meadows; after lunch, Enlistment of People in Prayer Meeting by W. A. Greene; Enlistment in Stewardship by W. E. Stewart; In Bible Study by G. S. Jenkins; In the Teaching Service by E. C. Williams; In World-wide Missions by L. E. Greene.



# The Baptist Record

## Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### THE YEAR'S TOLL

The year 1936 drew heavily on our preacher force as usual. Some of our best and most beloved were called from earth to heaven during the year. As we recount their names we stop to shed a tear and give a word of sympathy to all bereaved. I am sure that some names will not appear, but I give all that I happened to notice their death account within our state and some besides.

The first name to appear in my memorandum was that of Dr. B. H. Lovelace, the beloved pastor of Clinton, who departed this life Jan. 8. We had no finer man or minister. Rev. Samuel R. Young died at Jackson Jan. 14. He was perhaps the oldest Baptist preacher in the state, and one of our best. Age 90. Rev. Sid Williams died in Texas, Jan. 12, but was born in Mississippi. February 6, Rev. Thos. P. Patridge died at Lyon, Miss. He was 84 years old. One of our great men, Dr. Len G. Broughton, died at Atlanta; not a Mississippian but a great Baptist preacher. Died February 24.

Rev. N. B. (Bess) Wallace died February 20, in Louisiana. He was from Mississippi; a good preacher. Also Rev. G. W. Land, another Mississippian—born preacher, died in Louisiana on the same date. Rev. Rosia S. Gavin, age 68, died at Meridian February 25. One of our splendid preachers. Rev. Roger H. Lambright died at Jefferson City, Tenn., March 4. He was reared in Mississippi. Rev. G. L. Sutton, age 81, born in Michigan, died at Corinth, Miss., March 31. Rev. J. P. Horton, age 68, a native Mississippian, died at Collierville, Tenn., in May. Rev. Atley J. Cooper died in Jackson May 17, one of our fine young preachers. Rev. J. E. Phillips died in Florida where he was pastor, but was a native of our state. He died May 29. Rev. John Sproles, of Bogie Chitto, died June 13, a splendid pastor.

Rev. E. J. Hill died in Memphis June 21. He was born in Neshoba

County, Mississippi, and was one of our strong preachers. Dr. J. R. Carter, age 76, died at Magnolia, July 2. For years he was with the Orphanage. Rev. S. P. Poag, another Mississippian, died in Memphis Sept. 28. Rev. L. B. Fancher, age 92, died near Philadelphia, Oct. 11. Rev. J. C. Greeno died in Missouri, Nov. 3; once pastor in Mississippi. Rev. J. H. Lane died at Hattiesburg, Nov. 19; for years pastor in McComb. A worthy preacher. Rev. E. N. Walne died in California in November; born in Clinton, Miss. Rev. W. C. Entriken, of Purvis, student in B. B. L., died Nov. 28 in New Orleans. Dr. M. D. Jefferies of Baptist Hospital in Memphis, died Dec. 24, age 81. Dr. H. L. Winburn died in Arkansas, Sept. 2. Mrs. A. L. Goodrich died at Clinton March 15; wife of our circulation manager. Mrs. J. L. Bruce, widow of Rev. H. Bruce, died March 23, at Hattiesburg. Rev. W. S. Rogers, age 79, died at Crystal Springs, Oct. 26. This is a heavy toll and yet the whole story is not told here.

The district meeting of the W. M. U. was held at Grenada January 8. About 135 attended, with some 12 societies represented. State workers present were Mrs. Ned Rice, president; Miss Fannie Traylor, secretary; and Miss Edwina Robinson, Young People's secretary. The following ministers and pastors attended: F. M. Purser, Oxford; M. Flowers, Sumner; R. B. Patterson, Calhoun City; N. B. Saucier, Elliot; C. E. Patch, Grenada; W. C. Howard, Water Valley; R. M. Lewis, Derma, and the writer. Mrs. Rice Pressgrove, district leader, was present. Had a splendid meeting. A splendid and abundant lunch was provided in the basement of the church.

The church building of the First Baptist Church, Grenada, has recently been re-worked and beautified. It is a splendid workshop. Pastor Patch has done a splendid work since coming a few months ago.

Called to see Dr. W. E. Farr in the Grenada Hospital. He said: "I am better," but he is far from a well man yet. Pray for him.

The Derma Baptist Church worships in the school building since its splendid house of worship was burned recently. Pastor Lewis said that the church expects to build a duplicate of the burned building soon.

As I listened to the women in their district meeting last week and saw their spirit and enthusiasm I wondered if we men did not need some of their pep and spirit. No wonder they go way over their goal every time. "An enlightened Christian is an enlisted Christian," Mrs. Rice said. Men, do you see the point?

The Lottie Moon Christmas offering was reported over the goal already, with the prospects of \$15,000 from Mississippi women. What will we men do?

Rev. C. H. Ellard and family, consisting of himself, his good wife and two fine sons, have located at Pittsboro, their old home. Glad to have these good people in our midst, as they are of our finest. Brother Ellard has full-time work at Hardy in Grenada County, Oakland and

Scobey in Yalobusha County and Sabougla in Calhoun County. Blessings on them.

The North-Central Baptist Pastors' Bible Study Union will meet with Central Baptist Church, Grenada, Monday, January 18th. Acts 10 to 15 will be the Bible study. Come and be with us. Ten o'clock a. m. is the hour of meeting.

### BOYCE AND BROADUS, FOUNDERS OF LOUISVILLE SEMINARY, AGAINST "ALIEN IMMERSION"

Once before the Baptists of Kentucky had this question to arise in the case of Dr. J. M. Weaver, for over 40 years pastor of the Chestnut Street Church in Louisville. Speaking of this, Dr. T. T. Eaton, in a letter dated June 19, 1903, states, "Dr. Boyce was very emphatic and pronounced against receiving alien immersion. He baptized Dr. Weaver, though the latter was pastor of the Chestnut Street Church, because he had been received on a Methodist immersion." In the letter it is further stated, "Over and over again I heard Dr. Boyce say 'Alien immersion ought not to be received.' I was pastor of Dr. John A. Broadus from May 1, 1881, until he died in 1895, nearly 14 years. We were as intimate as that relationship suggests. I asked him squarely whether he would favor our church (Walnut Street, Louisville) receiving alien immersion, and he answered squarely — No. Again and again he told me that alien immersion ought not to be received."—Ex.

### GIVE CLARKE MEMORIAL COLLEGE AN OPPORTUNITY

I believe Mississippi Baptists should give Clarke College an opportunity to live and grow for the following reasons:

1. In a great Baptist state like Mississippi, Baptists need a junior college to train young preachers who are not ready for a senior college.
2. Clarke College has 18 young preachers at present, which is a high average for a college with less than 100 students.
3. The college has always been popular with young preachers who need special training before going to higher institutions of learning.
4. Some good preachers have gone out from this institution in the past like—W. B. Able, Meridian; D. L. Hill, Okolona; W. L. Meadows, Quitman; James Street, Meridian, and Dr. B. C. Land, Winfield, La., and many others I have not space to mention.
5. This college has always been loyal and faithful to the Baptist work in Mississippi.
6. The college has trained as many preachers on an average of students it has had as any other college.
7. It is in a needy section for a Baptist junior college.
8. In dollars and cents it will pay

For Local Irritation  
to quickly relieve the  
stinging torment, women  
use mild, soothing—  
**Resinol**

off in the years to come.

9. We need better trained preachers in rural sections, Clarke College is meeting this need.

10. It can be a firm stepping stone to higher Baptist institutions of learning.

11. The college has loyal, faithful and sacrificial friends who are willing to go the limit for its growth.

12. The Lord must be with the college or it would have passed away years ago then why not support it and not try to kill it.

A. T. Mitchell, Bernice, La.

### Obliging

The slight-of-hand performance was not going very well.

"Can any lady or gentleman lend me an egg?" asked the conjurer, coming down to the footlights.

"If we'd 'ad one," shouted a man in the audience, "you'd 'ave got it long before this."—E. H.

A Pennsylvania Dutchman went to Niagara on business, and his host took him out for a walk. Presently they came to the great Falls, but the Dutchman said nothing.

"Well?" said his host; "ain't it a wonderful sight?"

"Ain't vot a wonderful sight?" replied the Dutchman.

"Why, that vast body of water pouring over the great precipice."

"Vell," said the Dutchman, "vot's to hinder it?"—Ex.

## Do This FOR A COLD



**1** Take 2 Bayer Aspirin tablets with a full glass of water at first sign of a cold.



**2** If throat is sore also, gargle twice with 3 Bayer tablets dissolved in 1/2 glass of water.

### Quick Relief with 2 Bayer Aspirin Tablets

The modern way to ease a cold is this: Two Bayer Aspirin tablets the moment you feel a cold coming on. Repeat, if necessary, in two hours. If you also have a sore throat due to the cold, dissolve 3 Bayer tablets in 1/2 glass of water and gargle with this twice. The Bayer Aspirin you take internally will act to combat fever, aches, pains which usually accompany a cold. The gargle will provide almost instant relief from soreness and rawness of your throat. Your doctor, we feel sure, will approve this modern way. Ask your druggist for genuine Bayer Aspirin by its full name — not by the name "aspirin" alone.



**15¢**

FOR A DOZEN  
2 FULL DOZEN FOR 25¢

Virtually 1c a Tablet



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for January 17

Lesson Texts: Longer Lesson, Jno. 4; Printed Texts, Jno. 4:7-26.

### WATER FROM THE WELL- SPRINGS OF GOD

—O—

Jesus left Jerusalem because His signs of His Deity were attracting the wrong kind of people. He went to the country, where he had a simpler hearted people with whom to deal. Here again His success made His trouble. He was making disciples and His chosen disciples were baptizing them. The Pharisees fomented trouble between His disciples and those of John. Our Lord could not proclaim Himself the Messiah to the people in Judea; because they had a misconception of the character and the nature of His work, and Jesus must needs erase this misconception and then erect the true conception. This He had not time to do before He would find Himself facing a crisis. He did not hesitate to declare Himself to the Samaritan woman, because she was a single-hearted woman, in need of sympathy and spiritual strength. She had no deep-seated misconception of the Messiah which it would take long and hard effort to uproot. When He had accredited Himself to her as the farthest and clearest sighted prophet whom she had ever met, when He had proved Himself to her to be a man of more than human spiritual discernment, she was ready for His declaration, "I that speak unto thee am He."

So our Lord left Judea and went journeying toward Galilee. The direct route led through Samaria. Many scrupulous Jews would not even go through the land of the hated Samaritans. Why were they "the hated" Samaritans? They were of heathen origin. When the king of Assyria (II Kings 18), pursuing the usual policy of the conquering kings of his period, carried the Israelites to Babylonia, and sent colonists from Babylonia to occupy their cities and lands, a few of the Israelites avoided exile by hiding themselves. Before the colonists from Babylonia arrived to occupy the land of Israel, wild beasts had overrun it. When the new colonists arrived from Babylonia, they absorbed and amalgamated the few remaining Israelites of the land and became convinced that the wild beasts which ravaged their flocks and fields were a plague sent by the God of the land as a mark of His displeasure at their occupancy of it. They sent a request to their king that he send them an Israelitish priest, who would teach them the manner of the God of the land. The request was granted and an adulterated Judaism was grafted on their native religion. They accepted the five Books of Moses, and looked for a Messiah—as indeed they still do. When the Jews returned from exile (see Ezra), the Samaritans essayed to join them, but they were bluntly repulsed, and were treated

as heathen, who had no part in the religion of Israel.

Our Lord did not share the implacable religious enmity which for centuries had subsisted between the Jews and the Samaritans. He followed the great north road out of Judea, and one day at noon found Himself at Jacob's well, where the road divides, and where it was natural that a tired traveler should rest during the noonday hour. Down the slope of the hill upon which the village of Sychar, near which the well was located, came a Samaritan woman with a water-pot and a rope or line with which to let the pot into the well and draw it up again. Our Lord was sitting by the well, likely upon the stone curb of it, alone; because His disciples had gone up the hill into the village to buy food for the mid-day meal. In the absence of His disciples Jesus held with this woman the conversation which forms the basal text of our lesson today.

In doing this He dared to disregard the Jewish prejudice against the Samaritan. But the most daring thing He did was to violate the rabbinic prohibition of conversation in public between a rabbi and a woman, any woman. The King James translators of John 4:27 have His disciples marvel that our Lord was talking with "the woman," as though the character of this particular woman made it a matter of wonder that their teacher should be talking with her, or, at least, that is the impression that one of my best-loved teachers received from the presence of the definite article there. There is no article in the original, and a hasty glance at nine revised New Testaments shows not one of them translating with the definite article, but all giving the reading, "with a woman." Meyer's, Alford's, and the Expositor's Greek Testaments all point out that the matter which caused the wonder of the disciples was that He was talking with a woman, and all give as the reason for this wonder upon the part of the disciples the teaching of the Talmud, of the Law of the Rabbins, and the whole body of the Hebrew code of rabbinic practice that no rabbi was suffered even to salute a woman in public, though the woman be his wife. Our Lord thus exalted womanhood and set in motion the forces which have lifted womanhood out of the universal degradation in which it languished when He came to earth.

The Samaritan woman's lack was a lack of knowledge. She was of a state of heart to receive the truth when it came to her knowledge. Our Lord set Himself the task of enlightening her ignorance with reference to the well-spring of eternal life. Of course He took the course with her He did because she was thinking of water. He began by taking His text from the thought she had in mind. He began with what she knew and taught from that to what she did not know. He employed in this teaching the method of finest psychological appeal. Go through the so-called master minds in modern psychology, and you will not find one who can touch the psychological method which Jesus employed here. The same statement will hold true of God's

teaching from Genesis to Revelation. Notice His method here in brief. 1. He appealed to sympathy. "Give me to drink." He put Himself in her debt. 2. He appealed to her curiosity. "How is it that thou?" This is an unusual Jew. Who in the world can He be? 3. He appealed to her conscious need. "Whoever drinketh of the water that I shall give him shall never thirst." He spoke of the thirst of her soul. She had been trying to satisfy it by sin of both the refined and grosser sort. 4. He appealed to her conscience. "Go call thy husband." Here He put his finger on the sore spot in her life. 5. He appealed to her religious instinct. "Neither in this mountain nor in Jerusalem . . . God is Spirit; and they that worship Him must worship Him in spirit and in truth." She had felt undoubtedly the emptiness of the worship in which she had been bred. 6. He appealed to her faith. "I know that Messiah cometh . . . He will declare unto us all things." "I that speak unto thee am He." But we return to the matter of the things she did not know.

#### I. The Water of Life Is a Gift of God.

"If thou knewest the gift of God." How we need to know that as a certainty! How the laboring, heavy-laden heart of the world needs to know that! Heathenism says, "Work for your salvation. Pay for your peace of heart by sore penance. Dig for your rest of soul. You escape the flames of hell only at the price of soul sweat keenest agony of endeavor." And every religion which teaches this sort of doctrine as the way of life is just plain heathenism. In contrast, Christianity says, "Hither unto me all ye that labor and are heavy laden, and I will give you rest." "I will give . . . give . . . give," that is the message and the heart of Christianity. Eternal life is the grace gift of God through Jesus Christ our Lord. Do not be afraid of this. Preach it, teach it, give the message of it to the world, live it! And do all this with the utter abandon of perfect knowledge that it is the very heart of the Christian religion.

#### II. The Gift of God Comes Through Jesus Christ.

"If thou knewest . . . Who it is that saith to thee." Who is it, Tracher? It is God's appointed way down to men and man's appointed way up to God. Did He not Himself say, "I am the way"? There is no other way than this. "Sirs, what

must I do to be saved?" Just one thing. There is just one way. It is the way of God. And it is also the way of simple and complete trust. It is the way in its blest initiation of simple reception, of complete and trustful surrender, of yielding whole-hearted and unreserved. It is letting go and dropping into the outstretched arms of God, or it is the holding forth of the empty hands that God may fill them with the matchless riches of His grace. It is drinking of the water of life, the turning around upon the pathway, the eating of the Bread of Life, the yielding of the old self to death that new birth may come as the result of the operation of the Spirit of God.

#### III. This Gift of God May Be Had for the Asking.

"Thou wouldst have asked of Him." Do you want the water of life enough to ask for it in earnest? Do you desire it with a desire that is deep and yearning? Are you willing, so keen your thirst for it, to beg with a persistence that prevails with God because it is sincere and real? "If thou wilt, thou canst cleanse me" . . . "I am willing; be cleansed." "Son of David! Jesus! Have mercy on me." . . . "What do you wish that I should do for you?" "Rabbi, that I may receive my sight."

This gift has no price-tag attached to it. Ask for it! That is all.

#### IV. The God of the Gift Is Accessible Anywhere.

"God is Spirit." He is not shut up in the temple in Jerusalem any more than He is in the temple on Mount Gerizim. He is not to be found in any particular or isolated place. God has not a body, and consequently is subject to none of the limitations and conditions to which the possession of a body subjects human persons. "God is Spirit." He is a personal Being. He is self-conscious, possessed of intelligence, and will; but although personal His personality transcends our conceptions. We can know that He has no local

(Continued on page 15)

## Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sis-tex) today.



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Removes Dandruff—Stops Hair Falling  
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Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hilsco Chem. Wks. Patchogue, N. Y.

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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## BAPTISTS OF URUGUAY AND ARGENTINA

L. R. Scarborough

Our missionary party came from Porta Alegre, where we had a delightful visit with the Bagbys, to Montevideo, the capital city of the Republic of Uruguay. It is one of the most beautiful cities and one of the finest sets of people we have seen. Six hundred thousand busy, aggressive people in this dynamic city are building a great center. The Republic has about two million people, and is one of the richest, though one of the smaller, republics of South America. It is located on the northern side of the mouth of the La Plata River. Uruguay has one of the best political and industrial standings among the republics of South America. Their money is on the gold standard and has top standing among the nations of the world. We found two Baptist churches in the city, and one at Minas, in the state. Here is also located an Armenian church, which is very similar to the Baptists.

Missionary L. C. Quarles, of Buenos Aires, Argentina, Pastor Richardo Alvarez, of the First Baptist Church of Montevideo, Uruguay, the pastors of the other churches and some of their members gave us a great welcome at our landing. We had delightful fellowship with all the evangelical pastors in the city at a Y. M. C. A. tea given us by our dear missionaries, the Orricks, just back from their furlough in the homeland. We found a fine group of pastors in these struggling but aggressive churches. There is not a stronger Baptist leader among our natives than brother Alvarez. He is very popular in Uruguay and Argentina, and is a man of fine qualities and evangelistic spirit.

Secretary Maddy and I preached several times in the churches. A large number of unbelievers responded and professed faith in Christ at every service, and some twenty-five of their splendid young people from the B. Y. P. U.'s offered themselves in absolute surrender to do the will and work of Christ. We are recommending, and we hope the Foreign Mission Board will approve, the establishment of a Bible Training School for men and women at this important center.

They need at once a fine missionary couple who can join the Orricks, our only missionaries in Uruguay, in giving emphasis to the educational work and the evangelistic work in the interior. Uruguay is one of the most important opportunities in all the world for the investment of strong, trained talents and consecrated character.

By night we crossed the mouth of the La Plata River, 120 miles to Buenos Aires, where we spent several meaningful days. This city, the capital of Argentina, claims 2,250,000 people, and is said to be the fifth largest city in the world. It is located some fifty or more miles from the sea, on the banks of the La Plata River.

We find that the L. C. Quarles and the S. M. Sowell are doing a great work here in connection with the Baptist seminary and training school, and the evangelistic work of all this section. They have been

here a long time, and are making deep tracks for the Master. We visited with Miss Minnie McIlroy, of New Orleans, head of the publication work and W. M. U. leader. She is giving her consecrated life in heroic service to the life of labor for the Master in all the work of the women and in the publication business. In the several meetings of the missionaries and native leaders, we were greatly impressed with the strength of the missionary and native pastor leadership. The missionaries came from a wide section—Rev. and Mrs. Swenson from Bahia Blanca, 600 miles away; Rev. and Mrs. Martin Blair from Rosario, 200 miles away; Rev. and Mrs. V. L. David from Rafaela, a long distance away; and Rev. and Mrs. J. C. Quarles from Mendoza, around 700 miles away.

There are seventy-one Baptist churches in Argentina, fourteen of which are in, or near, Buenos Aires. We met with all the pastors of these churches. They are strong men—scholars, eloquent preachers, soul-winning missionaries, writers, evangelists, and leaders in all the lines of work. The preachers of our missionary party preached in nearly all of their churches. I held a meeting of three nights in a great central hall. From one to thirty-five people professed faith in Jesus Christ at every one of these meetings. Strong men and women who had been under the influence of the gospel for years took an open stand for Christ. In the great city of La Plata, fifty miles away, I preached on Sunday afternoon, and thirty-four people took an open stand for Christ. Some of them were the children of native preachers. Some were husbands of noble Christian women, who had long prayed for their salvation. We find the same wide open door in Uruguay and Argentina that we found in Brazil.

Leaving Buenos Aires, we are now on a tour of the interior of Argentina, visiting Rosario, Cordoba, Rafaela, Santa Fe, and other places. Secretary Maddy has preached four times already in Rosario, and eighty-three professed Christ under his preaching. He is going on to other fields, and I am to remain here two or three days longer, then join Missionary David in touring his field. We will close our work in Argentina the last of August at Mendoza, in the western part of the republic, where J. C. Quarles and his wife are doing a great work. We have greatly missed the twelve missionaries working in this field who are now on furlough. We hear their names mentioned with great joy for the work they are doing.

We visited the graves of some of our noble leaders who have wrought and fallen under the Lord in this land: Dr. Pablo Besson, probably the greatest Argentina preacher, and those of Mrs. Besson, Dr. Robert Logan and Dr. Frank Fowler. These noble and self-sacrificing Christians are awaiting the resurrection from a beautiful cemetery in Buenos Aires.

Baptists have no more dynamic and fruitful field in all the many lands they are giving the gospel to than Uruguay and Argentina. The missionaries from the homeland and

the leaders they have called out and trained have laid well the foundations for a great future conquest of these republics. They greatly need more missionaries, more trained leaders among the natives, money for more church buildings and for the erection of a great publishing house, and the reinforcement of their seminary and training school in Buenos Aires. From Buenos Aires to Bahia Blanca, a distance of around 600 miles, there are great sections without any gospel witness. A missionary spoke of sixty towns and cities without a voice for Jesus Christ, and stories like this we hear everywhere. What a challenge to our people at home! Oh, that our homeland Baptists were mission-minded and mission-hearted, and would give their money and children and sympathetic cooperation to the sending of the gospel to these lands that need the light!

—BR—

## FIRST CHURCH, NEW ORLEANS

—O—

The First Baptist Church of New Orleans celebrated the eleventh anniversary of their pastor, John H. Huff, January third through sixth. Special guest speakers on this occasion were Dr. H. M. King, Jackson, Miss.; Dr. L. R. Scarborough, president of the Southwestern Theological Seminary, Ft. Worth, Tex.; Dr. Hight C. Moore, editorial secretary of the Sunday School Board, Nashville, Tenn.

During the eleven years, there have been 2,410 additions to the church and the total contributions have been \$305,828.45. Mr. Huff is senior Baptist pastor of the city and has served the First Baptist Church longer than any other pastor in its history of 92 years. During this pastorate, the First Church has been host to the State Convention upon two occasions, and when the convention meets in New Orleans in May of this year, the pastor and church will have been host to the Southern Baptist Convention twice within a period of seven years.

The church is sending out its third missionary this year, having received enough money on anniversary month to pay the salary in full for this additional worker.

—BR—

"Could you pay for an operation if I thought one was necessary?"

"Doctor, would you find one necessary, if I could not pay for it?"

—BR—

"Yes, I like to give my husband variety in his meals, especially at dinnertime."

"Really, how do you manage it?"

"Well, I give him boiled ham, but I buy it from a different shop every day."—Ex.

## Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

## BLUE MOUNTAIN COLLEGE B. S. U.

—O—

As an appropriate beginning for 1937, our students were privileged to hear Miss Purser of the College Dramatic Department at noonday prayer meeting on Sunday, January 3. She brought an inspirational message that should serve as a guide in helping each student live a more profitably planned new year.

A B. T. U. general assembly program was presented Sunday evening emphasizing the elements of B. T. U. The discussions were as follows: Leadership by Virginia Myrick; Fellowship by Fay Ferguson; Fellowship by Velma Green; Stewardship by Georgia Mae Ogburn; Friendship by Elise Dearman; and Worship by Ruth Kirk. An impressive shadow picture of a ship was used during the program. For the benediction Elaine Coleman led in a pause prayer, reviewing the New Year resolutions in B. T. U. and bringing in the aim for the year.

Noonday prayer meeting on Monday, January 4, was devoted to informal reports of Student night Programs in the home churches of various students, and to the sharing of helpful Christmas experiences. During this time a number of worthwhile ideas were exchanged, while a spirit of good fellowship prevailed.

Our B. S. U. is looking forward to a most profitable year in religious activities on the campus, realizing the great need for personal consecration and cooperation.

Eileen Stubblefield, Reporter

—BR—

New Hospital Patient: "Say, doctor, I asked that nurse to put a hot water bottle on my feet and she stuck up her nose and walked away."

Doctor: "What else could you expect? That was the head nurse."

Patient: "Oh, do they specialize that much? Then get me the foot nurse."

—BR—

"All very interesting," said the pretty girl to the motor-car salesman, "and now show me the depreciation, will you? I hear it is heavy on these cars."

"To tell the truth, madam," replied the super-salesman, "we found it a constant source of worry, and had it removed altogether."

**BRUISES!**  
**SPRAINS!**

● Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Put on gently!  
Don't Rub!

**SLOAN'S**  
**LINIMENT**



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have been going over today the little book which holds the account of all we gave during 1936 to the Orphanage and to the B. B. I. girl, Miss Mildred, and her scholarship. And I have added together all the monthly amounts put down there for each object, and I know you are interested to know how much it is. Well, we have given in all, to both causes, \$342.40. We have sent to our Orphanage, in the care of our dear friends, Mr. and Mrs. Mize, during the 12 months, \$200.50. We have sent to the Baptist Bible Institute, for Miss Mildred's needs 141.90. I am glad we have been able to give these two good amounts; I hope we will be able to give more during this good year just beginning. The B. B. I. sum shows when we take it from the whole amount we practically promised for the session, that amount being \$160.00, that when we send \$18.10 more, it will be completed. Several times during the year, we have come close to giving eighteen dollars monthly for Miss Mixon, and once we went three dollars beyond it. (My sense of honesty leads me to say privately, between ourselves, that a number of times we have gone way down below \$18.00, but we are not talking about that now!) Let us try to finish up this scholarship as soon as we can, so that we may help somebody else with our money.

We have some interesting letters this week. Charles White tells us that his father's grandfather is still living, at 90 years old, and sometimes preaching, and his mother's grandmother, 90 years old, also, is still living. So here is a little boy who has a great-grandfather and a great-grandmother, and they are not kin to each other!

Mrs. E. Y. Davis of Ripley, sends a list of birthday offerings from her church, and \$5.00 to pay for them. This is the second time she has done this.

Ernest Clark sends his dues for J. L. Club No. 16, and a Christmas offering for himself. He is very appreciative of a two pound box of the nicest candy I could find, that some of us sent to him. It was of a particular kind that I knew he liked.

Mrs. Bettie Brooks also sends a Christmas offering to the orphans, from the Junior Sunday school class of Freeny.

Mrs. Austin, with her usual regularity, sends her dues, but she is sad, because her church has just lost by death, a well-beloved member and friend. But it is good for us to remember that for him it is "far better" to go from his long suffering to the happiness of heaven. Fannie Mae's letter, with dues, altered for good reasons, tells us that she read her Bible through last year, and is setting in again to do so. That is fine.

I am happy to have a letter from a little Brookhaven boy. Paul Coker, who is a friend of our Bettie Toy, and likes to read our page. I hope he will go in with Bettie in forming a new Jeannie Lipsey Club.

Mrs. Friend sends her dues for Jeannie L. Club which, as usual, we are proud to get.

Then we have nice long letters from Dr. Hamilton and brother Mize, which completes this long list.

Much love, from,  
Mrs. Lipsey

No. 2

## ELIJAH'S MESSAGE TO AHAB I Kings 17:1-7

As we saw last week, the land of Israel under the wicked King Ahab, and his more wicked wife, Jezebel, was overrun with sin. The Lord Jehovah was rejected, and numberless idols were worshipped, but He

had in training just such a man as could represent Him. This was Elijah the Tishbite, perhaps meaning one who lived in the little town of Tishbe. Generally we are told the names of the fathers and mothers of the godly men of the Bible. But the name of Elijah's father and mother are not given, nor is there any story of his childhood and youth. We know he came from the land of Gilead, which was a wild and uncultivated country. Like most other boys of Gilead, he grew up with an erect figure, hair uncut, full of strength to resist bodily weariness. One more thing we know about him: in James 5:17, we read, "He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." As we shall see, Elijah stands alone among the prophets, for the rough vigor of his manhood, and the courage his faith in God inspired. At the opening of this week's story, this man, strong and vigorous, but perhaps not young, appeared before Ahab and Jezebel, with a strange announcement. Without anyone to bring him before the king, he speaks, suddenly and strongly, "As the Lord God of Israel lives, before whom I stand, there shall not be dew or rain these years, but according to my word."

Why was not Elijah afraid to speak thus to the king, who might have put him to death? The answer is in his first words. "As the Lord God of Israel lives, for He does live, King Ahab, and I am under his banner of protection. You have rejected Him for idols, but He gives me the power to do a thing that will well-nigh destroy your kingdom. Wait!" And wait they did, to see the rain and the dew withheld for three years and six months, to see grass and flower and weed dry up, to see fields of grain standing stark and dead, and useless, to see rivers and brooks dwindle to nothingness, and the ground where they were crumble into dust. But the Lord did not intend to leave Elijah in their grasp, so he urged him to hasten away and hide himself by the brook Cherith, surrounded by wild, uninhabited country, and protected by rocks and caves. There, alone save for God, Elijah drank the clear water as long as it lasted, and ate of the food which his Heavenly Father sent him every morning and evening by the ministry of His winged servants, the ravens.

Mrs. Lipsey

My dear Mrs. Lipsey:

Enclosed is receipt for the \$8.70 which came today for the Miss Mildred Mixon scholarship fund. We join Miss Mixon in gratitude for the help which you and your Mississippi young people are giving this fine young woman.

Please accept from Mrs. Hamilton and me every good wish for a happy and increasingly useful New Year. We enter 1937 with great expectations for the Baptist Bible Institute and the work in this great mission field.

The Sharp and Layne Foundation Lectures and our Home - coming Week will be February 22-26. Among those on the program are Dr. George W. Truett, President Ben E. Geer, Secretary Frank H. Leavell, Professor I. E. Reynolds, Miss Kathleen Mallory, Dr. J. T. Henderson, Dr. I. J. Van Ness, Secretary J. E. Lambdin, Dr. E. D. Elliott, Rev. S. R. Gordon, Rev. S. C. Rushing, Rev. Fred B. Bookter, Rev. R. K. Corder, Manager George W. Card, Professor E. O. Sellers, and the Mississippi Woman's College quartette.

Again thanking you and rejoicing with you in the great work being done for the orphans and for train-

ing a Christian worker, I am  
Yours gratefully,  
W. W. Hamilton,  
President

Dear Mrs. Lipsey:

We wish to express our thanks and appreciation for the contribution of \$14.35 from the Children's Circle.

Your continued support means more to us that you will ever know, and in behalf of the boys and girls in the Home, we wish to express gratitude to you and your circle.

Wishing you a very happy and prosperous New Year, I am  
Sincerely yours,  
W. G. Mize, Supt.

—o—

Clarksdale, Miss.,

Jan. 7, 1937

Orphanage \$2.00

B. B. I. \$1.00

J. L. Club No. 4.

Friend.

We hope, dear Mrs. Friend, that the New Year will be kind to you. Certainly you are kind to us. Thank you ma'am.

—o—

Picayune, Miss.,

Dec. 31, 1936

Dear Mrs. Lipsey:

Well Christmas is gone and this is the last day of the old year. Wonder what the New Year will bring, better times I hope.

I had a good time Christmas. My cousins from Lucedale came and we had lots of fun. Santa was good to me; he brought me lots of nice things.

I wonder how many of the cousins are blessed as I am. My paternal great-grandfather is 90 years old and is with us now. His name is Rev. W. S. Ford. He still preaches sometimes. And my maternal great-grandmother is 90 years old. She does not live with us. She is my mother's grandmother.

As I didn't get to go to Sunday school Sunday I will send you 10c for the orphans and 5c for the B. B. I. girl.

Wishing you a happy New Year.

Your friend,

Charles F. White

Thank you, Charles, for the contribution to the orphans. I'm glad you had such a good time Christmas. I should be glad for you to get up a Jeannie Lipsey club for us in your town. If you do not know about that, read next week's Children's Page: I think I will say something about the Jeannie Lipsey clubs.

—o—

Brookhaven, Miss.,

January 2, 1936

Dear Mrs. Lipsey:

I have been reading your Children's Circle for about a year, so I think for a New Year's resolution I will join the circle.

My grandmother takes the Baptist Record and she always saves it for me. I surely do enjoy reading it.

I am nine years old and in the fourth grade.

I am sending in fifteen cents to the orphans.

Your new member,

Paul La Rose Coker

P. S. How much are club dues? Your little granddaughter, Bettie Toy Lipsey, is a good friend of mine. My address is: Paul La Rose Coker, P. O. Box 127, Brookhaven, Miss.

So pleased to have you join us, Paul. I'm going to write for our page next week all about the Jeannie Lipsey clubs. So much obliged for the money. Ask Bettie, too, about the J. L. clubs.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.

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(Write for Terms)

THE JUDSON PRESS

1107 McKee St. Kansas City, Mo.

Star, Miss.

Dear Mrs. Lipsey:

I am enclosing J. L. Club No. 16 dues of 90c. This is a little small this month but hope it will be more next month. I am also enclosing 25c as my Christmas offering for the orphans.

I want to thank you and all my circle friends for the nice box of candy. It was so kind of all of you to remember me and I will think of you each time I eat any of my candy.

I also received a nice gift from Mr. and Mrs. J. J. Lipsey out in Colorado. It was a year's subscription to the Saturday Evening Post. I believe they belong to J. L. Club No. 7.

I hope Christmas was as happy for all of you as it was for me as my friends have all helped me to spend a very happy one.

Wishing all my circle friends a very happy and prosperous New Year, I am

Sincerely,

Ernest Clark

So happy, Ernest, that your Christmas was a good one. Our son, John and his wife, wrote that they were sending you the Post.

—o—

Olive Branch, Miss.,

Jan. 2, 1937.

Dear Mrs. Lipsey:

I missed the Baptist Record this week. I always look forward to its coming every week.

When I organized my J. L. Club in 1932 I had thirteen members. Some were paying members only a few months, some for years, and some still are, but more than half have dropped out. For this reason I am sending only \$1.00 per month now for my club dues. I am sorry to do this, knowing how much our two causes need money, and I hope those who have money will help all they can, our orphans and our missionary during the New Year.

With love,

Fannie Mae Henley

I read my Bible through last year and have started all over again.—F. M. H.

I hope every one of us, Fannie Mae, will do all we can for our work, and I'm sure you will, as you have so regularly in the past—and so long. Thank you for the dues, and a happy New Year to you all.

—o—

Bay Springs, Miss.,

Jan. 7, 1937

Dear Mrs. Lipsey:

We are sending our Jeannie Lipsey Club dues, which we enjoy doing.

(Continued on page 16)

## Gas, Gas All the Time, Can't Eat or Sleep

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adierika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."—Mrs. Jas. Filler.

Adierika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adierika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adierika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adierika and see how good you feel. Just one spoonful relieves GAS and constipation. At all leading Druggists. TRIAL For Special Trial Size send 10c coin or stamps, to Adierika, OFFER Dept. 82, St. Paul, Minn.

## Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

PRESIDENT  
FROM  
By

Dr. John R.  
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Highlights

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DR. SAMPEY RETURNS FROM CHINA

## PRESIDENT SAMPEY RETURNS FROM THE ORIENT

By Don Norman

Dr. John R. Sampey has returned from his journey as an ambassador of the Good News to the Orient.

### Highlights of the Journey

Highlights of the experience for the Seminary president might be listed briefly as follows: (1) The joy of seeing at least 500 accept Christ "as Savior and Lord" under his preaching. (2) The opportunity of preaching once or more every day of his 108 days in the Orient. (3) Participating in the celebration of the China Baptist Centennial. (4) A reunion in Shanghai with his eighty-one-year-old Seminary classmate, Dr. R. T. Bryan, fifty years a missionary to China. (5) Seeing numerous former students in places of leadership and responsibility on the mission fields. (6) Finding that so many government officials, including Generalissimo Chiang Kai-Shek and his wife, were Christians. (7) Participation in eight or ten "real Chinese feasts" of the twenty-four-course variety.

Dr. Sampey has returned to his post in full vigor, with a spring in his step that belies his seventy-three years. And, somewhere along the way, he picked up three pounds in weight—"unfortunately" he says, but regarded by his faculty colleagues as an indication of general good health.

There is but one regret on Dr. Sampey's part for the entire trip. He had only four days in Japan, and so could make but brief visits to five cities—Yokohama, Tokio, Kobe, Kokura, and Fukuoka. He spoke once in each place, but there was no time or opportunity for "drawing the net." He and Dr. Andrews did have a conference on evangelism, with Baptist pastors in attendance, "almost one hundred per cent." Strike conditions on the Pacific prevented his even touching Japan on the return from China. But he is praying that the seed sown in the conference will bear fruit through the years.

### Experiences in China

In China Dr. Sampey visited the centers of Baptist work in each

mission. For him to do this, changes had to be made in his projected itinerary.

"The first thing I did in Shanghai," he recalls, "was to prop my feet up on the desk in the Publication Society office and say, 'Gentlemen, I'm seventy-three years old, and I don't propose to go gallivanting around all over the country—to see this stone or that hole in the ground. I'm not here on a sightseeing tour; I'm here to do business! I want my visit to make a real "dent", and to do so I must spend from five to seven days at each place. As much as I would like to go to every place requesting a visit, we must concentrate on the centers and let our friends come in to the point nearest them.'"

The wisdom of this plan was seen immediately and the results confirmed it.

Dr. Sampey counts himself fortunate in the interpreters who worked with him in the evangelistic meetings throughout China. Almost without exception they were Chinese Christians, a fact which pre-disposed his audience to give the Gospel a favorable hearing.

At the University of Shanghai, the Seminary head spoke three mornings before the college group and two before the middle school. Here he had a splendid hearing but, due to the broken sequence in the sermons, did not give an invitation.

"At Soochow, the next point, we had a gracious time in the middle school, with the principal and the dean as interpreters," Dr. Sampey recalled. "At the close thirty-two girls and 109 boys stood and signed decision cards, signifying their desire to confess Christ as Savior and Lord."

From Soochow, down to Canton and the Centennial. Dr. Sampey spoke seven times during the week—three evening addresses and four devotional talks at the Morning Watch. Dr. Andrews spoke twice. The Centennial celebration, Dr. Sampey believes, did much for the esprit de corps of our people in China.

His second week in Canton found the Seminary head preaching every night at the leading Baptist church

of the city, in a meeting arranged chiefly for the two middle schools, with 600 girls and 1,100 boys enrolled. Eleven hundred were present the last night of the meeting and 140 confessed Christ publicly. Forty others, not students, did likewise.

At Kaifeng, Interior China, Dr. Sampey spoke morning and evening for five days. Sixty stood at the close, making definite decisions for Christ in these services. Briefer visits were made to other cities, with an address or sermon at almost every stop. His only day of sight-seeing was in Peiping.

### Chiang's Christian Leadership

Generalissimo Chiang Kai-Shek and his wife are both Christians, Dr. Sampey said, and every morning ask God's guidance in conducting the affairs of the nation. Gen. Chiang's kidnapping by Marshal Chang was on everyone's lips as Dr. Sampey reached Louisville, and at the Missionary Day exercises, he asked the prayers of the Seminary students for "this great Christian leader, who although a militarist, is building China's army up solely for purposes of defense."

—BR—

### GET JOHN'S GOSPEL

—O—

The International Sunday School Lessons for January, February and March will be in the Gospel of John. This offers an opportunity to every church and Sunday school to challenge every member not only to read the lessons but to get the message of this wonderful book into their hearts. The results would

**Gray's Ointment**  
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**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
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be wonderful evangelistic revival centering in the living Christ.

To make this book easier to be carried around and thus more available the American Bible Society, 85 Walton Street, Atlanta, Georgia, has for years printed the Gospel in separate little paper covered books smaller than a government post card. These Gospel portions sell for one cent plus postage of 17 cents per 100 copies or 9 cents per 20 copies. Thus, one dollar will pay for 83 Gospels and postage.

The back of these little Gospels can be used for a Christmas or a New Year's greetings either written or printed so that pastors and Sunday school teachers can not only send them out to their members, but they can also add an invitation to join with the whole community in a study of the book. Write to the Baptist Book Store, Jackson, Miss.

—BR—

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NEGLECT  
A COLD**

RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

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BETTER THAN A MUSTARD PLASTER  
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DR. CHASTAIN AMONG SPANISH IN NEW ORLEANS

### THE SPANISH MISSION IN NEW ORLEANS

J. G. Chastain

New Orleans is a great cosmopolitan city, and at the same time an important mission center. Baptists began here late, but with the blessing of the Lord during the passing years they have made gratifying progress. Among the multiplied agencies for advancing the kingdom, we may mention: The Baptist Bible Institute, Baptist Hospital, 26 white churches and 125 colored, a Good Will Center, Woman's Emergency Home, Baptist Rescue Mission, and a Spanish Mission.

The last mentioned, the only mission for foreigners by any denomination, has, during its struggling existence of ten or twelve years, done much good. Often without a pastor, its own members have kept up a Sunday school and held regular services in which immigrants from many countries have been converted and afterwards returned to their native land to carry the gospel to their kindred and friends.

Limited space will allow me to give only one example. Three years ago eight Mexicans who had been converted here, returned to their home in Vera Cruz and there organized themselves into a Baptist church where one had never before existed. One of their number, a brother Santanna, furnished a large room in his residence in which they held their meetings.

The present Spanish Mission here in New Orleans is made up mainly of high class people, representing a half dozen foreign countries, but at present the majority of them are from Nicaragua. Their children attend the public schools of the city, and as all of them have learned English, some of them go to the American Sunday school at Coliseum Baptist Church. In the basement of this church, the men and women, many of whom cannot speak English, hold their Spanish Sunday school, having two classes, one for each sex.

As they had been without a Spanish pastor for several months, they united with Pastor Carroll of the American church, in inviting the writer to come and supply a while for them. They have not organized themselves into a church, yet thirty of them have become members of

the American church. Some eight years ago, Dr. Newbrough preached for this Mission a short period, and under his leadership all of these members became faithful tithers.

Six years ago the women organized their Woman's Missionary Society, which has been in successful operation ever since. They are a fine wide-awake company and are growing both intellectually and spiritually. They outnumber the men of the congregation 3 to 1. Nearly all of them lead in public prayer, and in the work of the mission, and as might be expected, they are "the power behind the throne."

Besides preaching two nights in the week and twice on Sunday, the visiting missionary usually holds a service in one of the private homes on Sunday afternoon, which is largely attended, a few skittish people being present who will not attend the meeting at the church.

While this has been made a period of teaching and training for service rather than that of preaching revival sermons, we have had two happy conversions, and several others seem nearly ready to decide for Christ. Happy over the result of his six weeks labor here, the writer is departing for his home in Lexington, Miss., December 29.

#### A TREASURE HUNT

By H. J. Rushing, Collierville, Tenn.  
Meditation on John 3:16

Beginning that search the first treasure found is a PERSON. "For God so loved," then he is that person. How true to all the Book to put him, "In the beginning," the first place and the best. God is a person, has a personality and we find him as he finds us in his Word. How we live and what we are depends on our knowing him who is, "God and there is none else." Two very important questions are these: Do you know God? And does God know you? Search and have the satisfaction of finding and knowing God.

Searching into the Word of God we find the second treasure to be a holy and strong PASSION, "For God so loved." There is no way to measure this love but as it is expressed to us in the word, "SO." To know that, "God is love" is the one blessing we need. A love deeper and greater than ours, a love be-

stowed upon those yet his enemies. This is but right, for nothing is as strong and as filled with pleading as love. Love could save if nothing could, especially since that love was his. I wonder if we really know that God loves us? Search and see.

Knowing God as a God of love we should not be surprised to find hidden in his heart as our next treasure, a PLANET, "For God so loved the world." A world loving God naturally would be a world redeeming one. He is no respecter of persons but loves and desires that all become his. He "Gave his only Begotten Son," who came and was called "Jesus for he shall save his people from their sins." Yes, his people were the Jews, but in the search of his word we find that all may become his by faith as he gives power to become children of God.

We have then as the next treasure his PROMISE, "Whosoever believeth." Think for a moment of the extent of the word "Who - so - ever." Do you think of any one not included in it? Then our search leads us to find ourselves included in his great plan of love. A treasure indeed is this and one we need to think of over and over.

Needed and to be desired is the next treasure, PROTECTION, "Not Perish." The snake bitten Israelites had been mentioned and the lifted up Serpent, they looked and they lived. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." They shall "Not Perish," then they are protected, "For Christ died for the ungodly." Worthy of death. "For all have sinned," but he died in our stead.

The last treasure that we shall mention and the one that makes the others real is POSSESSION, "Everlasting Life." Salvation, "The pearl of great price," complete and eternal is our salvation in him. A present possession and lasting on through eternity, this and more is to be found as we earnestly "Search the Scriptures." The realization is made more real and precious as we tell others and lead them "To know him whom to know is eternal life."

"Search the Scriptures," for searching is seeking and he said, "Seek and we shall find."

#### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, called from our midst on Dec. 8, 1936, Mrs. Emma Fortenberry, our friend, teacher and sister in Christ.

Therefore, be it resolved:

1st: That in her going, we, the members of the T. E. L. Class of the Columbia Baptist Sunday school, have lost a true friend and teacher.

2nd: That we want to express our appreciation for the firm stand that she always took for the right.

#### WOMEN OF ALL AGES



Mrs. Ellen Walker of 19 Shady Ave., Mill Village, Birmingham, Ala., said: "Before I was married I was very delicate, I became so thin and pale and everything would upset me. I suffered from pains in my back and headaches associated with functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic and my appetite was increased and I gradually gained in every way." Buy of your druggist! New size tablets 50c., liquid \$1.00 & \$1.35.

3rd: That we extend to her family, our deepest sympathy in this sad hour. May they realize that all things work together for good to those who love the Lord.

4th: That a copy be sent to the family; one sent to our local paper, and one to the Baptist Record.

Respectfully submitted,  
Mrs. J. V. Tennant  
Mrs. S. H. Dale  
Mrs. Mary Bennett

—BR—  
THIS MUST I DO—

The opportunity on my street  
For doing good is rare it seems;  
And yet the deeds for me to do  
Are far beyond another's dreams.  
So let me face the daily task  
And give a smile to all who ask—  
A word of cheer to those cast down,  
To chase away my gloom or frown.  
The servant in the house may  
grieve;  
The tramp who begs also deceive;  
The neighbor may not need my  
smile;  
But this I know: if all the while,  
I do my best to live aright,  
Someone will seek the blessed Light.  
Because my tasks I labeled "Musts"  
There's always corn among the  
husks.

—E. E. H.

West Point, Miss.

—BR—  
SUBSCRIBE FOR THE BAPTIST RECORD.

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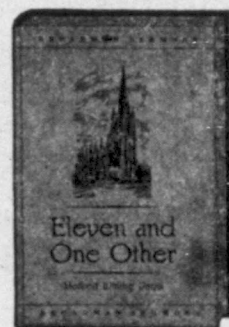


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## DOLLAR SERIES

### ELEVEN AND ONE OTHER

Herbert W. Virgo



A series of sermons from the Apostles from the pen of a pastor known in both North and South. He is native of Louisiana and now pastor of the New Shore Baptist Church in Chicago which has grown in membership from 340 to over 1,000 under his pastorate. His preaching is, says, 'sui generis' (preach in my own way!) A most welcome addition to the popular group of Broadman Sermons.

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James H. Thayer

A series of short, devotional messages, beautiful in expression and deeply spiritual in content and application. The author presents truths so that the laymen will be helped thereby and preachers will find suggestions for a good many sermons in these brief paragraphs.

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Sermons that combine vigorous thinking, freshness of appeal, literary merit, loyalty to Truth and devotional uplift. Rich food for preachers, strength and comfort to our laymen. The magnetism of a great gospel preacher prevails throughout. For quiet meditative reading it should appeal to a multitude of Christians.

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500 E. Capitol St. Jackson, Miss.



## BAPTIST POLITY FOR PAST 100 YEARS

(Continued from last issue)

## Messengers To Associations

In the early days to be a messenger from a church to the association or from one association to another meant something in the experience of an individual, and he bore himself with becoming dignity. (Women were never sent as delegates, attending only as spectators). The delegates were seated at the front of the meeting place and all others sat back to the rear to look on and listen in. If a delegate must leave the meeting for any length of time, to depart for his home or any place, he must rise, address the chair and request permission. His reasons were called for and the matter made a matter of business, put before the house by motion and second and passed on. Distances were long and travel was by horseback and buggy, hence the time away from home and their daily tasks was as a rule about a week; but they stayed to the end. In 1881 when associations were smaller in territory and travel much better, there developed the problem of keeping the delegates on duty till the close of the session. One association resolved, "That the churches are hereby requested to send no delegates to the Association hereafter that are not willing to remain until the entire work of the Association is completed."

On one occasion when an opportunity was given for visitors and corresponding messengers to be recognized, one colored brother arose and announced his name as A. Sleeper from the Homochitto Baptist Association, and brought forward \$12.50 to be sent on to Missionary W. J. David in far away Africa. He, of course, was welcomed and invited to a seat.

For the reason that so much time was necessary to the proper performance of the duties as a delegate from one association to another the associations at one time paid such messengers so much a day (usually 50c) for every day they were away from home on duty.

## Circular Letters

Since there were few religious papers and their price prohibitive to the great host of the membership of the churches (\$2.50, \$3.00 to \$5.00 per annum) great value was placed upon the associational minutes as means of fraternal communication, up to the time of the War for Southern Independence. Much emphasis was put on the Circular Letter to be printed in the minutes. A brother was appointed a year in advance to prepare it, the subject assigned, and after he arrived with it all written out, it was submitted to a special committee who reviewed it, criticized it, making any changes they deemed necessary, then it was brought before the meeting, read by the author and on motion adopted for publication or, as sometimes the case, rejected. We reproduce here excerpts from one of 1829 on the subject of "The Duties of the Heads of the Family":

"Of all the duties of a temporal nature, which devolve on man, those which he has to perform as head of

a family, are the most important, the most difficult and the most responsible. The magnitude of those duties, and the difficulty of discharging them adequate, is equally apparent, whether we consider them with regard to God, to ourselves or to our fellow creatures in the various relations in which we stand to them. To a man who has not made those duties the subject of constant and intense inquiry, it is at many times difficult to ascertain satisfactorily in what manner his duty requires him to act; and even the man who has diligently sought to know his duty in this highly important station, will, perhaps, sometimes find himself at a loss; for it frequently happens that his duties seem to conflict with each other in such a manner that it is no easy matter to determine which is the most imperious call. It should, therefore, be the constant endeavor of every head of a family to perform all the various and complicated duties which his station makes incumbent, as fast as they occur, lest accumulation should create embarrassment, and neglect make unpleasant work for repentance. . . .

"The greatest and most important duty of a man to his wife is 'to love her even as his own body' . . . And as the first duty of husband is to love his wife, it is necessarily obligatory on the wife to render herself lovely in her husband's sight. . . . God hath so ordained it . . . that love is the first duty of a man, and submission the chief duty of a woman. And the best way for a woman to ensure the performance of her husband's duty, is never to be remiss in her own. . . . If a man is deficient in his affectionate regard for his wife, it is unreasonable and unjust in him to expect his wife to submit to his will with cheerful acquiescence. . . . To enforce authority with the haughty asperity of positive command is as great a violation of duty on the part of the husband as a contemptuous refusal of obedience on the part of the wife."

## Objection To Representation

The policy of individual representation in the State Convention at its inception in 1836 was objectionable to many churches and associations. The provision was as follows: (Art. III) "Any person contributing ten dollars to the Convention annually, shall be a member, or shall have the privilege of appointing a representative. Any person contributing thirty dollars or upwards, at one time, shall be a member for life, with the privilege of appointing a representative, as above; any person contributing one hundred dollars, or upwards, at one time shall be a director for life." This was inherently wrong, and opened a door for abuses, no doubt.

This provision remained in the Constitution till 1867 when it was provided that the State Convention should be composed of delegates appointed by the associations in proportion to one delegate to each one hundred members. It was again changed in 1881 when it was made to read: "This Convention shall be composed of delegates from Associations and Churches" with the ratio still at one hundred members

per delegate.

And any church cooperating with the Convention, regardless of how small in membership or in its contribution, and was entitled to at least one delegate. Again in 1902, the ratio was reduced to one delegate to every fifty members of churches or associations. But in 1924 the final change came, drafted as follows: "This Convention shall be composed of messengers from Baptist Churches in Mississippi which cooperate with the Convention in its work in the following ratio: each church shall be entitled to one messenger for the first hundred, or fraction thereof, of its membership, and one messenger for each additional hundred members, or major fraction thereof." And there must be elected and commissioned by the churches in conference.

(Continued next issue)

## B. S. U. AT STATE TEACHERS COLLEGE

Recently one of the most interesting study courses had by our Y. W. A. was taught by Miss Edwina Robinson, our state secretary, while she was a visitor on our campus for several days.

The Baptist girls sponsored a Thanksgiving gift distribution to families near Hattiesburg needing them. On the afternoon of December 13, the Baptist students had as their guests for a Christmas tree in the B. S. U. room a group, affectionately known in Hattiesburg as "Captain Black's Boys." Each received several gifts and fruit from the tree. The tree is had for this group each year and is looked forward to with much pleasure by S. T. C. students. The B. S. U. is giving literature to Captain Black and will cooperate with his work in every way possible.

Our B. S. U. council is planning a study course for the near future and will strive to live up to the goal set for the new year as we return to school after the holidays.

## SUNDAY SCHOOL LESSON

(Continued from page 10)  
dwelling place. He is present everywhere.

This fact has a wondrously comforting and heartening meaning for the servant of God. His servant may be led by his Lord to the ends of the earth, but the servant will find his Lord there as truly present as He is here. He walks by the side of His faithful one in the darkness as well as in the light. Ay! The servant walks ever in this uncertain

## How CARDUI Has Helped Many Women

Cardui has helped thousand of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

world through the valley of the shadow of death, but the Father who is Spirit walks by his side with rod and staff to strengthen.

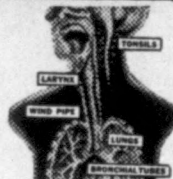
This fact has a terrible meaning for the godless man. Is there then no hiding place where one may indulge his deeds of darkness beyond the ken of God? No! there is no place where His presence does not abide. The darkness under the cloak of which men seek to hide their deeds of devilry are naught to the eye of God. The evil man may seek to find refuge from the pursuit of the Spirit, but God is there when the fugitive arrives. The rocks and the mountains can not hide the evil doer in the last day; for God is there on height and in deep, in the bowels of the mountain or on the bosom of the plain.

—BR—

Dr. William Mayo, speaking for himself and his brother, Dr. Charles Mayo, both world-famous surgeons, recently said: "That holy money, as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped hand on the torch. From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly much less. My brother and I have both put ourselves on salaries. We live within them. The very roof of my house goes out of the possession of my family when I die. It is already turned over to the Foundation. I would not want my children deprived of the fun and benefit of wanting something, and going out to fight for it. I think this idea has penetrated far more deeply into life than many imagine."—Watchman-Examiner.

## Respiratory System

What makes you COUGH?



IRRITATION from inhaled dust or sticky phlegm in the respiratory tract usually produces coughs. Little glands along this tract supply moisture to remove these irritants. But when you catch cold, your glands clog.

Pertussin stimulates these glands to flow freely—a vital function in the treatment of coughs. Thus, Pertussin soothes—loosens up sticky phlegm and relieves your cough. No harsh or injurious drugs—safe, even for babies. Widely prescribed by many physicians for over 30 years. Sold in all drugstores. Send coupon below for generous sample.

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**COUGH RELIEF**

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Seck & Kade, Inc., 440 Washington St., N.Y.C.  
I want a Free trial bottle of Pertussin—quick!

Name \_\_\_\_\_  
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## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**



## CHILDREN'S CIRCLE

(Continued from page 12)

We have elected new officers now, and I am the secretary. James Sumrall, our new pastor's son, is the president. We have two sponsors, Miss Ladel Raspberry, besides Mrs. Shoemaker. Miss Raspberry makes such good talks to us.

We enjoy every page of the Baptist Record, and are glad Christmas does not come more often for one reason, and that is we miss the Record.

Love to you and all of your interests,

Earnestine Bailey

Thank you, Earnestine, and all your band, for the dues. We will hope to hear from you every month in this year.

Ripley, Miss.,  
Dec. 18, 1936

Dear Mrs. Lipsey:

I am sending a list of birthday offerings from the Shady Grove Sunday school, Tippah County, Mississippi.

L. P. Lence, Jr.	19
Lillian Graves	19
Mrs. Niles Autrey	19
Helen Street	13
Eugene Hill	15
Mr. Lonnie Graves	53
Mr. Will Hill	53
Mr. E. Y. Davis	63
Mrs. E. Y. Davis	58
Mrs. Will Hill	53
Mrs. L. P. Lence, Sr.	47
Vernon Davis	11
Mrs. Luther Lence	30
Additional Amt. Added	32

TOTAL \$5.00

Your friend,  
Mrs. E. Y. Davis

Our Mrs. Phillips will be so gratified to see this excellent amount of money you have sent for her birthday fund. And I am, too. Thank you so much.

Taylor, Miss.,  
January, 1937

Dear Mrs. Lipsey:

Am sending my Jeannie Lipsey Club No. 8 dues, one dollar (\$1.00), for January.

Another year of joy and sorrow has gone into eternity. With it on Christmas night, our much beloved deacon, Mr. W. A. McCown, went home to his dear Savior. While we were weeping here, he was happy, meeting his dear Savior. No doubt, he said, "Well done, thou good and faithful servant, enter into the joys of thy Lord." A beautiful life has gone from us, but his influence will live forever. An empty seat at church, which cannot be filled. A smiling face that we can never see any more.

Wishing you the best year of your life in your Christian work.

Yours in Christ,

Mrs. M. G. Austin

But you have the expectation of meeting him again, dear Mrs. Austin. So much obliged for the dues.

Carthage, Miss., R 1,  
Dec. 28, 1936

Dear Mrs. Lipsey:

I am enclosing \$1.00, a Christmas offering for the Orphanage, from the Junior Sunday school class of Freeny.

Love to you all,

Mrs. Bettie Brooks

So glad to get this, Mrs. Brooks. Write us again when you can, even though there's no gift to send.

BR

Pat and Mike were watching some bricklayers at work one day, and Pat asked:

"Say, Mike, what is it that holds the bricks together?"

"Sure," said Mike, "that's easy. It's the mortar."

"Never a bit of it," said Pat, "that kapes them apart."

BR

"What should I do first in trying to teach my wife how to drive a car?"

"Insure the car."

HIS STORY AS TOLD BY  
BETHLEHEM

By W. S. Oswalt

You who have, and have not sent the picture of, or the sketch, of a former pastor of Bethlehem; still have plenty of time to send them. We will appreciate any contribution of the above information, or any other that is of historical value about Bethlehem. Send it to me at Ackerman.

Why the trend of Baptist people to review the past works of the churches? In answer we suggest that you read I Corinthians now; as Paul had laid the foundation at Corinth, which is in Christ Jesus; just so we believe our fathers laid it in Mississippi. That being the case, we should be very careful how we build. In this historical work we are trying to clear the foundation, and to become more familiar with the material of its construction.

At present the writer is engaged in copying the book containing the minutes of the church from 1835 to 1884. We consider the work very enlightening. It appears that the missionary spirit has contributed more to the life of Bethlehem, than has any other one agency.

She made her first real progress under the shepherding of Elder John Micou. A man (according to L. S. Foster), who took a great deal of interest in the organization and work of the association and conventions and later traveled a great deal for the State Convention.

Another pastor whose work was very very prominent was Rev. J. R. Nutt (1906-1910). The minutes show that there would be as much as \$50.00 raised for missions at one meeting; which was remarkable when we consider the size of the church.

The present revived condition of the church, (probably the greatest in its history) has grown under the shepherding of our present pastor, Rev. J. S. Deal. A man as missionary inclined as John Micou, and who is a unit in the power for Christ called the Southern Baptist Convention. In every instance where the question of missions was before the church conference the church voted unanimously missionary.

Second: It appears that when the attempt was made to make the church a court of justice, by hailing its members before the conference upon every little delinquency the church as a rule went into a decline. Of course that doesn't mean there were not exceptions. No doubt there were times when individuals, and probably some times the church was benefitted; but in most cases the wisest plan would have been that given by Christ in (John 8:3-9), or to express it in U. S. English, "Let him that is without sin prefer the first charge." Then put on through the preaching service, the Sunday school and other organizations where possible, the admonition found in Col. 3:19, which is, "Put on the new man, which is renewed in knowledge after the image of him that created him," and so on.

Finally our fathers no doubt made mistakes in the past. And of course we will make them too; but through it all and above all shines that truth that the kingdom of Christ is the mightiest forces in the universe, and is winning and shall win over all the forces of evil. Therefore we face with courage and confidence the beginning of the new century.

BR

## WINNING A YOUNG MAN

Student J. A. Peveto

B. B. I., New Orleans, La.

—O—

One cold Thursday night on State and Magazine a student preached a touching sermon on Abraham. After he had finished I went to a young man who was about eighteen years of age and began talking to him of Christ. He made fun of me for awhile but I kept quoting passages of Scripture to him. He said he was a Christian (Catholic) and he did not need to read the Bible, or spend any time thinking of Jesus, and he did not believe it right for any one to go out on the streets trying to get people to accept Christ.

I talked with him about twenty minutes, quoting Scripture, showing him that it was necessary to study God's Word and spend time praying and talking with God, showing him that Jesus was the only mediator between us and God and that Jesus

taught us to go and preach the Gospel to all the world.

He became interested and listened to what I had to tell him about Christ and what he had done for us and what he wanted us to do for Him. The young man promised to accept the Lord as his Saviour and to read his Bible, so he could learn more about Jesus and his saving power. He said he was not only going to study the Bible for his own good but was going to tell others about Christ and what he could do.

I have had some very interesting experiences on my assignments and I thank the Lord for giving me the opportunity to go out on the streets of New Orleans to testify for Him. This work this year has meant much to me and I hope and pray I will have the opportunity to do the same work next year.

BR

TITHING BULLETINS OFFERED  
AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the Baptist Record, Jackson, Miss., also give your denomination.

—The Layman Co., 730 Rush St., Chicago, Ill.

BR

Candidate: "We need educational reform, we need moral reform, we need—"

Heckler: "Yeah; you need chloroform."

## NEURITIS

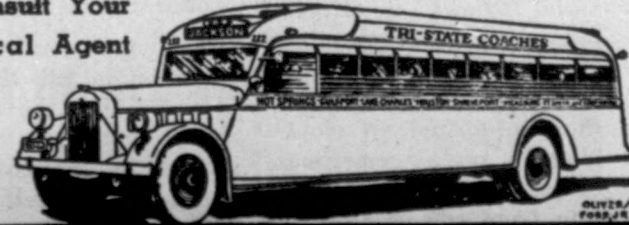
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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in 9 minutes, get the Doctor's Prescription NURITO. Absolutely safe. No opiates, no narcotics. Does the work quickly—must relieve your pain in nine minutes or money back at Druggists. Don't suffer. Use NURITO today.

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